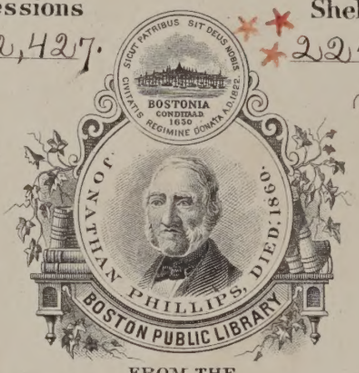
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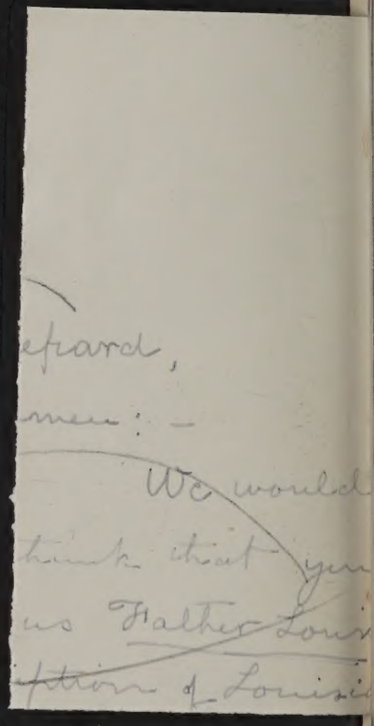
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VOLUME III

Religion

RELIGIOUS FOUNDERS, THEOLOGIANS, REFORMERS

LONDON
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LIST OF PORTRAITS

IN THE

THIRD VOLUME

PART I.

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PART I.

ORIENTAL RELIGIONS

INTRODUCTION TO PART I.

We live in two worlds: Behind the seen is the unseen, around the finite the infinite, above the comprehensible the incomprehensible.

There have been men who have lived in this world only, who seem to have never felt the real presence of the unseen; and yet they achieved some greatness as rulers of men, as poets, artists, philosophers, and discoverers.

But the greatest among the great have done their greatest work in moments of self-forgetful ecstasy, in union and communion with a higher world; and when it was done, such was their silent rapture that they started back and could not believe it was their own, their very own: and they ascribed the glory of it to God, by whatever name they called Him in their various utterances, whether Apollo or the Muses, Egeria or the Daimonion.

And while the greatest among the great thus confessed that they were not of this world only, and that their best work was but in part their own, those whom we reverence as the founders of religions, and who were at once philosophers, poets, and rulers of men, called nothing their own, but professed to teach only either what their fathers had taught before them, or what a far-off Voice had whispered in their ear.

That highest self-surrender marks the highest point which human greatness can reach, and no ruler, no poet, no artist, no philosopher or discoverer can claim such sway over millions of human hearts as the so-called founders of the ancient religions of the world, whose very names are often unknown to us, and whose glory of countenance no human pencil has ever portrayed.

The ancient religions were not founded like temples or palaces, they sprang up like sacred groves from the soil of humanity, quickened by the rays of celestial light. In India, Greece, Italy, and Germany not even the names of the earliest prophets are preserved. And if in other countries the forms and features of the authors of their religious faith and worship are

still dimly visible amidst the clouds of legend and poetry, all of them, Moses as well as Zoroaster, Confucius, Buddha, and Mohammed, seem to proclaim with one voice, that their faith was no new faith, but the faith of their fathers; that their wisdom was not their own wisdom, but, like every good and perfect gift, given them from above.

Moses preached the God of his fathers, of Abraham, Isaac and Jacob, and the laws which he brought down from Mount Sinai, were written, he says, with the finger of God.

Zoroaster, whoever he was, believed what the patriarchs had believed before him, and the law which he taught was not what wise men had agreed upon, but what Ahuramazda, the Wise Spirit, had revealed to him, as a friend to a friend.

Confucius resented being called the founder of a new faith. "I am a trans-"mitter," he said, "not a maker. I believe in the ancients and love them."

Even *Buddha* declared that he had come on the same path on which many had come before him; though he, alone of all religious teachers, knew of no heavenly friend to reveal to him what he, the Enlightened, knew.

And *Mohammed*, when he first taught Islam, that is, Surrender, only proclaimed anew the old God of the fathers, of Abraham, Ishmael, Isaac, and Jacob; what he wrote was not his own, but the words which Gabriel had spoken to him when showing him "the eternal original of the "Koran."

What should we learn from these prophets who from distant countries and by-gone ages all bear the same witness to the same truth?

We should learn that though religions may be founded and fashioned into strange shapes by the hand of man, religion is one and eternal.

From the first dawn that ever brightened a human hearth or warmed a human heart, one generation has told another that there is a world beyond the dawn; and the key-notes of all religion,—the feeling of the infinite, the bowing down before the incomprehensible, the yearning after the unseen—having once been set to vibrate, have never been altogether drowned in the strange and wild music of religious sects and societies.

The greatest prophets of the world have been those who at sundry times and in divers manners have proclaimed again and again in the simplest words the simple creed of the fathers, faith in the unseen, reverence for the incomprehensible, awe of the infinite—or, simpler still, love of God, and oneness with the All-father.

MAX MÜLLER.

TABLE OF COMPARATIVE THEOLOGY

I. THE SEVEN CHIEF RELIGIONS

1. ETHNIC.

[HELD BY ONE NATION.]

CONFUCIANISM.

NATURE AND SPIRIT-WORSHIP.

Objects of Veneration. Spirit of Heaven, male; subordinate spirits, those of sun, moon, and stars. Spirit of Earth, female; subordinate spirits mountains and streams. Spirits of ancestors and of eminent men.

Future Life. From body after death come two spirits: one goes to Earth, the other to Heaven: no rewards or punishments: future life a continuation of this. (Theory of Continuance.) Virtue brings worldly prosperity. Nature of man naturally good.

Practice. Prayers and sacrifices of fruit and silk to Spirits of Heaven, Earth, Ancestors, and Heroes. Temples, ancestral halls with tablets, supposed abodes of the spirits.

Morals. 1. Veneration for ancient usages. 2. Filial piety. 3. Respect for authority. 4. Brotherly love.

Sacred Books. The Five King, and the Four Shoo: Poetry, Rites, History, Moral Philosophy, Magic.

ZOROASTRIANISM.

DUALISM. WORSHIP OF TWO CONFLICTING POWERS.

Deities. Ormuzd, spirit of light, source of all good Ahriman, spirit of darkness, source of all evil. Celestial hierarchy of angels and of demons.

Origin of World. Creation by Ormuzd in six periods: 1. Heaven. 2. Earth. 3. Trees. 4. Plants. 5. Animals. 6. Man. For every creation of Ormuzd, the good deity, there is created a corresponding evil by Ahriman, the evil deity.

Chief End of Man. After death, the good will go to the realms of light; the bad to the realms of darkness. (Theory of Recompense.)

Practice. Prayers, sacrifices, veneration of the elements, especially fire; no temples; attention to agriculture; dog held sacred; dead exposed to birds of prey, not buried for fear of defiling the elements.

Virtues. 1. Purity of thought, words, and deeds. 2. Veracity. 3. Kindness to domestic animals; industry.

Sacred Books. The Zend Avesta, Bundehesh; Theogonies, Laws, Prayers, and Rites.

MOSAISM.

MONOTHEISM. WORSHIP OF ONE GOD. GOD AS KING.

Deity. Jehovah or Jahveh, the Lord, the Most High. Angels.

Origin of World. Creation in six days. Origin of evil in the world, disobedience of primeval man.

Laws. Duty to Jehovah; worship no other lord; not to take his name in vain; one day in seven held sacred; duty to parents rewarded by long life; duty to friends and neighbours: not to kill, steal, commit adultery, lie, or covet. Government a theocracy.

Practice. Prayer, sacrifice. Priests, temples.

Virtues. "Love thy Lord." "Love thy neighbour as thyself." Rewards and punishments limited to this life.

Sacred Books. Law and Prophets; Cosmogony, Histories, Laws.

BRAHMANISM.

PANTHEISM.—WORSHIP OF THE INFINITE UNDER VARIOUS NAMES.

Belief. Original deities, Indra, Sky; Agni, Fire; Sûrya, the Sun. Later Brahma, breath or blood of the Universe and of all life. Still later Brahmā, creator; Vishnu, preserver; and Siva, destroyer. Final absorption of individual souls into the soul of the Universe. Four castes of India, Priests or Brahmans, the Military, Citizens, Serfs.

Practice. 1st period of life, Education.
2nd „ „ Marriage and married life.
3rd „ „ Retirement, Contemplation.

Sacred Books. Vedas, the Law (Smriti), The Purânas. Hymns, Laws, Metaphysics.

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2. CATHOLIC.

[HELD BY SEVERAL NATIONS.]

BUDDHISM.

SUBJECTIVE IDEALISM.

Objects of Contemplation. Nirvâna, Buddha, the Man-God and Saviour. Abstract principle of The Noble Path.

First Cause. The chain of desire. Endless cycle of changes. Worlds have birth, decay, and dissolution; cause of birth, disease, and death, is selfish desire, common to all living things. Many worlds, heavens, and hells, teeming with minerals, plants, animals, men and spirits.

Future Life. Transmigration of souls by merit and demerit. Chief end, by leading a pure life to become freed from all these existences, and enter into Nirvâna.

Laws. Not to steal, not to kill, even animals, not to lie, or drink, or be unchaste, no amusements, no personal adornments, no bed.

Practice. 1. For the priesthood, Mendicity. 2. Abstinence from animal food. 3. Celibacy. 4. Contemplation. For the laity, Gentleness, extinction of desire, spirituality.

Sacred Books. The Tri-pitaka, or 'Three Baskets,' Doctrine (Sûtra), Discipline (Vinaya), Metaphysics (Abhidharma).

CHRISTIANITY.

The Trinity. God as Father.

Origin. Hebrew, Greek, Persian, and Roman elements.

Theology. God as Creator and Father. Intelligence Infinite. Christ as Saviour and Brother. Infinite Love. Holy Spirit inherent in man, the Will of the Father. Angels, saints. Providence.

Cosmic Scheme. World created by the Father in six periods. Fall of man by disobedience. Christ sent to show path of Redemption. After death, Judgment and Resurrection. System of Rewards and Punishments, Heaven, Hell, and Purgatory.

Ethics. 1. Faith, Hope, and Charity (St. Paul). 2. Love your enemies (Sermon on the Mount). 3. Poverty, Chastity, and Obedience (*De Imitatione*).

Organisation. 1. The Church. 2. Monastic Life. 3. Missions. 4. Schools of scholastic Theology.

Sacraments. Baptism, Confirmation, Eucharist, Penance, Extreme Unction, Holy Orders, Matrimony.

Sacred Writings. Old Testament. Cosmogony, History, Laws. Hymns. Proverbial Philosophy. Prophecies. New Testament. Biographies, Narratives, Exhortations, Revelations.

MAHOMETANISM.

Unitarianism. Worship of an Undivided God. God as Fate.

Theory. Islam, submission to the Will of an Almighty. Belief in Prophets: Abraham, Moses, Christ, and Mahomet. Resurrection, Judgment, Heaven and Hell. Fatalism or Predestination.

Practice. No sacrifices, no altars, no imagery. Alms. Fasting. Pilgrimage to Mecca. Polygamy, divorce, no strong drink, no games of chance.

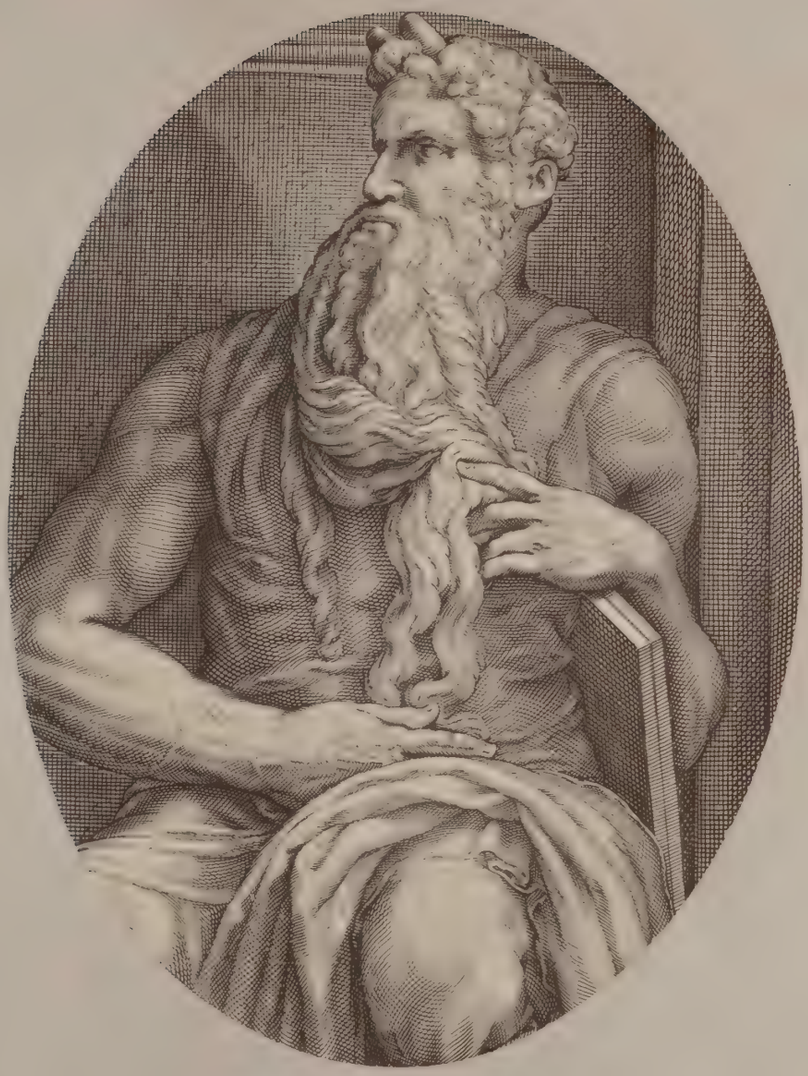
Sacred Writings. The Koran. Lyric and didactic Rhapsodies. Histories, Laws, Exhortations.

II. DEVELOPMENT OF CHRISTIANITY.

1. *Primitive Church.* Peter, Paul, and John. Baptism. Communion. Gift of Tongues. Missions.
2. *Catholicism.* Augustine, Ambrose, Gregory, Jerome, Bernard, St. Francis. Pope, bishops, cardinals, priests, and monks. Confession. Mass: Robes, imagery, &c. Monasticism.
3. *Jesuitism.* Loyola, Xavier. Intellectual and emotional revival. Education, earnest devotion, elaborate ceremony. Missions.
4. *Gallicanism.* Bossuet, Pascal, Vincent de Paul, Fénelon. Power of the Pope not temporal. Appeal to councils. Appeal to tradition. Pope not infallible. Brilliant oratory.
5. *Protestantism.* Luther, Laud, Hooker. Influence of Erasmus. Service of prayer. No imagery, no confession, no monasticism or celibacy, no purgatory. Book of Common Prayer.
6. *Puritanism.* Calvin, Knox, Edwards. No robes, no altar. Prayer extempore. Meeting-houses, ministers. Separation of church and state. Dogma of predestination, aristocratic, basis in faith. Old Testament.
7. *Methodism.* Wesley, Cowper, Newton. Emotional revival. Free will. Conversion. Brotherly love, not aristocratic, basis in feeling. Service of hymns and fervent prayers.
8. *Rationalism.* Lessing. Christ regarded as human. Deity impersonal.



Moses



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MOSES

[PREVIOUS TO VITH CENTURY B.C.]

THE HEBREW LAW-GIVER

In one of the churches of Rome stands the immortal work of Michel Angelo, the colossal statue of Moses. The prophet is represented in a sitting posture holding in his right hand the tables of stone; his left touching the long beard which falls upon his breast. This statue has been called "the incomparable masterpiece of its author, and perhaps of modern sculpture." We cannot affirm that the statue looks like Moses, but no one can stand in its presence without feeling tempted to say, that it looks *as Moses ought to have looked.* It is the interpretation of one great genius by another great genius.

The subject of this statue is for us by far the most important figure of antiquity. He was a Hebrew, born in Egypt at the time of her greatest prosperity. He is the reputed author of the Pentateuch, the name given to the first five books of the Bible. The Jews call them *Thorah*, the Law. These books are too well known to need special exposition. Genesis is the history of creation and of patriarchal life; Exodus, an account of the migration from Egypt and the foundation of the Hebrew law; Leviticus

is a book of religious ceremonial regulations; Numbers, a book of statistics; and Deuteronomy, a continuation and completion of the law.

The two noblest things to be found in the Pentateuch are the account of the origin of the world in Genesis and the great ethical and civil code known as the Decalogue. It is these two things which, taken together, form the religious system accepted by Europe and America, and is the highest of that class known to scholars under the name of Monotheism. We find in apocryphal works an explanation of how Abraham first came to worship, in the midst of idolaters, the one, invisible God. How he first lifted up his eyes, and saw a brilliant star, and said, "This is God;" but when the star paled before the brightness of the moon, he said, "This is God." And then the sun rose, and Abraham saw God in the golden glory of the sun. But the sun, too, set, and Abraham said, "Then none of you is God, but there is one above you, who created both you "and me. Him alone will I worship, the Maker of heaven and earth." Such is the possible origin of Monotheism. In the Confessions of St. Augustine will be found a similar idea.

In the first of the sacred writings, Genesis, the author appears as the philosopher or theosophist, in the Decalogue as the teacher and moralist. We usually state his claim to our reverence and love in these words: "He wrote "the Ten Commandments and the first chapter of Genesis."

But he may also be considered from another point of view. He established a government—a government different from that of Rome or Greece—one of that kind to which Josephus was the first to give the name of Theocracy, a government under the control of deity. The true title of Moses, the grandest character of history, is the law-giver. A few words will suffice to explain what is meant by *the law*, as the Hebrews, and after them other nations, understood it. Suppose one should define and write down all the relations, public and private, which unite the members of a people together, and in addition to these, all the principles upon which these relations are founded. The result would be an *ensemble*, a complete body, a system, more or less rational, which would be the perfect expression of the mode of existence of that people. Now it is such a system as this to which the Hebrews gave the name of Thora, the Law, or the Constitution.

This body, the Law, would be made up of several parts having distinct propositions, some establishing the general relations of the citizen, others

which are laws in the more limited sense; commanding or forbidding certain things, attaching a penalty for disobedience, showing the guilty the punishment which the nation will inflict or cause to be inflicted upon him for the sake of the safety of its members. Others, still, are such as prescribe simple measures for the regulation of affairs, while, finally, others under the name of precepts trace out the duties to be performed, no punishment being threatened, but only showing the general evil, which, in the natural order of things, ever accompanies infidelity to the principle of the Supreme Good. "If the law-"giver, educated in all the wisdom of the Egyptians, departed most widely "from the spirit of Egyptian polytheism in the fundamental principle of his "religious institutes," says Milman, "the political basis of his state was not "less opposite to that established in the kingdom of the Pharaohs. He was "the first, and certainly the most successful legislator of antiquity, who "assumed the welfare of the whole community as the end of his constitution." With the Hebrews, there were none of those disastrous distinctions of caste established among the Egyptians, and with the Brahmans; nothing of that spirit of disdain in one order for those in another order; neither those barbaric laws, concentrating in a favoured portion of the nation all knowledge and all authority. With the people of Jehovah, everything tended towards a natural equality; the whole nation was one great caste, that of husbandmen, cultivating their own property.

The social system of Moses was a democracy, based upon the notion of duty. He proclaimed the equality of men before the law, the sense of duty the sole origin of law, no such thing as justice, no equality being possible without it. The perfect equality then, in the sight of their God, the Eternal, seems to be the mark by which the Hebrew theocracy was distinguished, strangely resembling, in many respects, its modern Puritan ideal of an industrial commonwealth.

Their warfare was characteristic of an industrial people. We again quote from Milman :—

"The war in which the Hebrew tribes were embarked was stripped of none of its customary horrors and atrocities; nor was it till their savage and unrelenting passions had fulfilled their task, that the influence of their milder institutions was to soften and humanize the national character. Their enemies were designated; appointed limits fixed to their conquests; beyond a certain boundary the ambitious invasion, which before was a virtue, became a crime. The victorious nation was suddenly to

pause in its career. At a given point their arms were to fall from their hands, the thirst of conquest subside, and a great, unambitious, agricultural republic was to arise in the midst of the desolation their arms had made."

"The sanction on which Hebrew morals depended was, if possible, more extraordinary. The lawgiver, educated in Egypt, where the immortality of the soul, under some form, most likely that of metempsychosis, or the transmigration of the soul, entered into the popular belief, nevertheless maintained a profound silence on that fundamental article, if not of political, at least of religious legislation—rewards and punishments of another life. He substituted temporal chastisement and temporal blessings. On the violation of the constitution followed inevitably blighted harvests, famine, pestilence, barrenness among their women, defeat, captivity; on its maintenance—abundance, health, fruitfulness, victory, independence."

In this respect it presents a contrast to the great organization which succeeded it, the Roman Catholic Church. This distinction has been clearly defined by Fleury: "In the manners of the Roman Catholics we see the life of those whose thought and occupation is not of earth, but in Heaven, and who, while still in the flesh, yet live according to the spirit. In the manners of the Hebrews, on the other hand, we see the best use of temporal goods, and the aim to pass in the way the most rational the life spent upon earth."

As yet we have said little of the man. The following interesting passage occurs in Strabo:—

"Moses, an Egyptian priest, who possessed a considerable tract of Lower Egypt, unable longer to bear with what existed there, departed thence to Syria, and with him went out many who honoured the Divine Being. For Moses maintained and taught that the Egyptians were not right in likening the nature of God to beasts and cattle, nor yet the Africans, nor even the Greeks, in fashioning their gods in the form of men. He held that this only was God—that which encompasses all of us, earth and sea, that which we call Heaven, and the Order of the world, and the Nature of things. Of this who, that had any sense, would venture to invent an image like to anything which exists amongst ourselves? Far better to abandon all statuary and sculpture, all setting apart of sacred precincts and shrines, and to pay reverence without any image whatever. The course prescribed was, that those who have the gift of good divinations, for themselves or for others, should compose themselves to sleep within the Temple; and those who live temperately and justly may expect to receive some good gift from God—these always, and none besides."

In early manhood he was, to all intents, an Egyptian, as the following account from Josephus and others clearly shows :—

"He was educated at Heliopolis, and grew up there as a priest, under his Egyptian name of Osarsiph, or Tisithen. 'He learned arithmetic, geometry, astronomy, medicine, and music. He invented boats and engines for building—instruments of war and of hydraulics, hieroglyphics, division of lands.' He taught Orpheus, and was hence called by the Greeks Musaeus, and by the Egyptians Hermes. He was sent on an expedition against the Ethiopians. He got rid of the serpents of the country to be traversed by letting loose baskets full of ibises upon them. The city of Hermopolis was believed to have been founded to commemorate his victory. He advanced to the capital of Ethiopia, and gave it the name of Meroe, from his adopted mother, Merrhis, whom he buried there. Tharbis, the daughter of the king of Ethiopia, fell in love with him, and he returned in triumph to Egypt with her as his wife."

Finally we have the Scripture account, which need not here be repeated. The life of Moses, in the later period of the Jewish history, was divided into three equal portions. This agrees with the natural arrangement of his history into the three parts—of his Egyptian education, his exile in Arabia, and his government of the Israelite nation in the wilderness, and on the confines of Palestine.

The prophet combined in himself two qualities rarely found together in the same man; he was hero as well as legislator. "If you write the life "of Moses, put it down that he slew the Egyptian," that he had the passion and impulse, the indignation of a hero. He had also the heroic spirit of daring and enterprise; he found a people in bondage, and he led them out of it and left them free, and it was chiefly as their liberator that they revered him.

Upon the other side we must note two facts. First, that he was bred, not with the slaves, the people of his own nationality, but, according to the curious and beautiful story, saved from death by womanly pity and brought up in the house of a king. Secondly, that he fell into great tribulation, passed years in exile, solitude, meditation; no school like this for maturing plans of a world revolution. With such a heart, such a rearing, and such a preparation, the hero began his career.

The personal characteristics of the prophet are too faintly drawn to

admit of any fuller delineation. But one feature is indisputably marked out. On this we quote from Dean Stanley:—

"No modern word seems exactly to correspond to that which our translators have rendered, 'the meekest of men;' but which rather expresses 'enduring,' 'afflicted,' 'heedless of self.' This, at any rate, is the trait most strongly impressed on all his actions from first to last. So in Egypt he threw himself into the thankless cause of his oppressed brethren; at his earliest call he prayed that Aaron might be the leader, instead of himself; at Sinai he besought that his name might be blotted out, if only his people might be spared; in the desert he wished that not only he, but all the Lord's people, might prophesy. He founded no dynasty; his own sons were left in deep obscurity; his successor was taken from the rival tribe of Ephraim. He himself receives for once the regal title 'the King in Jerusalem;' but the title dies with him. It is as the highest type and concentration of this endurance and self-abnegation that the last view from Pisgah receives its chief instruction. To labour and not to see the end of our labours; to sow, and not to reap; to be removed from this earthly scene before our work has been appreciated, and when it will be carried on, not by ourselves, but by others, is a law so common in the highest characters of history, that none can be said to be altogether exempt from its operation."

"Never was there an undertaking more arduous than that on which he was commissioned. To lead forth a mob of slaves, debased as only slavery can debase humanity, sunk below the dead level of Pagan Egyptian civilization; to form them into a daring army, a free commonwealth, and a believing Church; to be exposed to all the ready and violent vicissitudes of their desires, and hopes, and fears, and so to have to suffer their manners in the wilderness; to have them upbraid him for their very deliverance when their sensual natures lusted after the flesh-pots of Egypt; to have them talk of stoning him when the wells were dry; to have them dispute with him for his command, and rebel against his rule; to have them break their covenant with Jehovah, and turn to the sacred calf of their old Egyptian oppressors—all this was such a burden as was never laid on any other."

"Each of the two former sections of his life gave its own contribution to the last, with its glorious time of harvest and achievement. He who was to be victor over Pharaoh, and the emancipator of the Israelites, was trained in the very military school which he was to oppose. Humanly speaking, he could never have so dealt with Pharaoh if he had not enjoyed his Egyptian advantages. As William the Silent was educated in the closet of Charles V., and at the court of Philip II., into the liberator of the United Provinces, and thus turned to account, in the emancipation of his fellow-countrymen, the lessons in diplomacy and military tactics which he had learned from

the oppressor himself, so Moses, under God, made his learning in all the wisdom of the Egyptians subservient to the great work of his life. Nay, as he was to stand before the nations the grand champion for spiritual monotheism, in the face of idolatry, materialism, and polytheism, he was first initiated in the system which he was to oppose. Just as Saul of Tarsus was prepared, by his education in the school of Gamaliel, for understanding the real symbolism of Judaism, and thereby advancing the simplicity and spirituality of the Gospel—so Moses was enabled by his Egyptian learning to penetrate to the heart of the religious symbolism of his time; and thus at length he became the instrument of producing an external system in which the eye was made to minister to the understanding, while yet there was no sculptured image of Jehovah to ally it with the idolatries of the nations."

Turn now from the work of the hero to the work of the writer, and thinker. Of the cosmogony of Genesis it is necessary to say but little; only this, that of all the theogonies and cosmogonies ever attempted, this is the only one which, if clearly written out in detail, will bear a second reading; the only one which is temperate and decorous; all others contain admixtures of the monstrous, the grotesque; they seem by comparison to be more or less incoherent, the products of minds scarcely sane.

We come finally to consider the crowning glory of all, the Decalogue. The principles embraced by the "Ten Commandments" may be reduced to three:

1. The duty of man never to accord to his fellow beings, or to any other creatures, that kind of homage which belongs alone to the Deity.

2. The right of the people to assemble in a meeting every seventh day, in the interest of the laws and of the prosperity of the country; the duty of each citizen to divide his time and his thought between civil and religious interests in proportion, at the least, of one to six.

3. The duty of respect to persons and to property, the right of each to be himself respected.

It is not in the twentieth chapter of Exodus alone, that we find the law; there is a chapter in Leviticus, the nineteenth, which contains the same doctrine, though in a less impressive form. This is but the simplest and plainest expression of what are to day acknowledged to be the first principles of good morals. The account given by Dean Stanley closes as follows:—

"What was the substance of the Ten Commandments? . . . . What has the human race gained by its adoption of what Burckhardt called 'the code of the Beni-Israel'? It is, in one word, the declaration of the indivisible unity of morality with religion. It was the boast of Josephus that whereas other legislators had made religion to be a part of virtue, Moses had made virtue to be a part of religion. Of this, amongst all other indications, the Ten Commandments are the most remarkable and enduring example."

"It has sometimes been attempted to reduce this great character into a mere passive instrument of the Divine Will, as though he had himself borne no conscious part in the actions in which he figures, or the messages which he delivers. This, however, is as incompatible with the general tenor of the Scriptural account as it is with the common language in which he has been described by the Church in all ages. The frequent addresses of the Divinity to him no more contravene his personal activity and intelligence than in the case of Elijah, Isaiah, or St. Paul. In the New Testament the legislation of the Jews is expressly ascribed to him: '*Moses* gave you circumcision.' '*Moses*, because of the hardness of your hearts, suffered you.' 'Did not *Moses* give you the law?' '*Moses* accuseth you.' St. Paul goes so far as to speak of him as the founder of the Jewish religion: 'They were all baptized *unto Moses*.' He is constantly called 'a Prophet.' In the ancient language, both of Jews and Christians, he was known as 'the great Lawgiver,' 'the great Theologian,' 'the great Statesman.'"



ZOROASTER



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ZOROASTER

VITH CENTURY B.C.

RELIGION OF THE PERSIANS

It is the time when Solon is giving laws to Greece, when she has for her philosophers Thales and Pythagoras; Rome is in her cradle. Let us leave Buddha to dispute the territory with the Brahmins, Confucius striving to effect the moral reform of China — turn we to the ancient Iran :—

"Persia is in a certain sense the elder brother of the Aryan family, and deserving of especial honour from the rest, since it was the first to assume that importance in the eyes of the world which the family has ever since maintained. The prominence of the Indo-European races in the great drama of universal history commences with the era of the Persian Empire."

In olden times the young Persian was taught to draw the bow and to tell the truth—two acquirements, neither of which the young Greek took pride to excel in. In the Cyropedia of Xenophon, the Persians are held up as a brave and virtuous race. They have also given to the world one of its three or four great religions. We are able, by the aid of the Indian Veda, to trace out, with some distinctness, the form of the original Aryan faith, held

before the separation of the Indian and Persian nations. It was an almost pure nature-religion; a worship of the powers conceived to be the producers of all the various phenomena of the sensible creation. But even in the earliest Vedic religion appears a tendency towards an ethical and monotheistic development, and this tendency afterwards unfortunately checked and rendered inoperative in the Indian branch of the race, seems to have gone on in Persia to an entire transformation of the natural religion into an ethical; of the polytheism into a monotheism; a transformation effected especially by the teachings of the religious reformer Zoroaster. He stands as the author of the Zend Avesta, and as the representative of the principle in religions called Dualism. As with Lycurgus, Romulus, Numa, and others, venerated as inspired legislators, his personal history is wholly unknown. His date is generally assigned to the sixth century B.C., the age which also produced Confucius, Laotze, Solon, Heraclitus, Buddha, and Pythagoras, "the great sixth century."

The general theory of Zoroastrianism, or the Parsee religion, is as follows: In the kingdom of Light reigns Ormuzd, creator and ruler of all that is good. In the kingdom of Darkness reigns Ahriman, prince of darkness, author of all evil, both moral and physical. Around the throne of Ormuzd are the seven angels of light, of which he is the chief; while Ahriman is encircled by seven demons, genii of evil—

> "Ormuzd was glorious with light, pure, fragrant, beneficent, daring, all that is pure. Then looking beneath him he perceived, at the distance of 96,000 parasangs, Ahriman, who was black, covered with mud and rottenness, and doing evil. Ormuzd was astonished at the frightful air of his enemy. He thought within himself, 'I must cause the enemy to disappear from the midst of things.'"

The great dualism of Good and Evil, which is the fundamental idea of the religion, does not stop at the single generality; it creates a hierarchy extending to all created things, animate and inanimate, men, animals, insects, vegetables; all of which, according as they are pure or impure, attach themselves to God the Prince of Good, or to Satan the Prince of Evil. Fire and light progressively diminish in intensity; where heat and light cease, matter commences, with darkness and evil, which we must attribute to Ahriman, not to Ormuzd. A countless host of inferior angels and demons are distributed through the two kingdoms, which are in eternal war with each other. But

Ahriman and the power of darkness will in time be vanquished, and over all the universe will extend the reign of light.

M. Haug, in a lecture at Bombay, has expounded one of the principal discourses found in the Gāthās, the most ancient portion of the Zend Avesta, where the genuine speeches and sayings of Zoroaster are put down. In this the foundation of dualism is clearly set forth:—

"All you that have come from near and far should now listen and hearken to what I shall proclaim. Now the wise have manifested this universe as a duality. Let not the mischief-maker destroy the second life since the wicked chooses with his tongue the pernicious doctrine." "This duality," says Haug, "is threefold, and refers to 1, the two principal spirits; 2, the two lives, viz. this life and the life hereafter; 3, the two wisdoms, viz. the knowledge acquired by study and experience, and the inborn celestial wisdom."

"I will proclaim the two primeval spirits of the world."

"I will proclaim the primeval thought of this life."

"I will proclaim the best in this life."

"All that have been living, and will be living subsist by means of his bounty only. The soul of the pure attains to immortality, but that of the wicked man has to undergo everlasting punishment. Such is the rule of Ormuzd, whose creatures we are."

M. Haug sums up the doctrines of this discourse, which he regards as the foundation of the Zoroastrian creed: Everywhere in the world a duality is to be perceived, such as the good and the evil, the light and the darkness, matter and spirit, the life here, and the life hereafter, human wisdom and divine wisdom. In the universe are two spirits at work, they cause the struggle between good and evil and all the conflicts in the world, which will end in the final victory of the good principle. The principal duty of man in this life is to obey the word and commandments of God. Disobedience is punished by the death of the sinner. Ormuzd created the Idea of the Good; this Idea produced the Good Mind, the Divine Spirit working in man and nature, inspiring devotion, the obedient heart. The Divine Spirit cannot be resisted. Those who obey the word of God will be free from all defects and will be immortal—the good are saved, the wicked punished.

If we turn to the Zend Avesta itself, the Persian Bible, we find that it opens with an account of the creation of sixteen regions by the good power, together with the sixteen evils created by the evil one, in opposition to

these places. The first chapter begins something as follows, Persian names and titles being partly omitted:—

"Ormuzd spake to the holy Zoroaster: I created a place, a creation of delight; the first and best of regions and places I created. Then the evil one, who is full of death, created an opposition to the same: A great serpent and winter. Ten winter months are there; two summer months. And these are cold as to the water, cold as to the earth, cold as to the trees. After this, to the middle of the earth, then to the heart of the earth, comes the winter; then comes the worst evil.

"The second and best of regions and places have I created.

"Then the evil one, who is full of death, created an opposition to the same: A wasp, which is very death to the cattle and the fields.

"The third and best of regions and places I created.

"Then he who is full of death created an opposition to the same, Evil thoughts.

"The fourth and best of regions and places have I created.

"Then the evil spirit, who is full of death, created an opposition to the same: Devouring beasts."

The sixteen regions thus created give to us a most important geographical record of the countries known to the early Iranians, Balkh, Merv, Herat, Cabul, etc. The account goes on with the entire sixteen. In the fifth, sixth, seventh, and eighth countries, "the best of regions and places, the evil one in opposition placed unbelief, slothfulness, and poverty, evil defilement, wicked inexpiable deeds, etc. The remaining eight are very similar: on the one hand, the best of regions and places, the fair, the beautiful, full of pasture grounds; on the other, wicked signs, wicked deeds, wicked tokens. The chapter closes with the words: "There are also other regions, places, plains, and lands."

The second chapter describes the enlargement of the world. "The "Heavenly, the Holy Creator of the corporeal world, the Pure" orders the angel, the Shining, first to make an enclosure—

"Thither bring thou the seed of all men and women, who are on this earth, the largest and most beautiful. Thither bring the seeds of all kinds of cattle, which in this earth are the tallest and sweetest smelling. Thither bring the seeds of all foods, which on this earth are the sweetest and best smelling. Make all these in pairs and inexhaustible.

"Let there not be there strife or vexation; no aversion; no enmity; no beggary, no sickness; no teeth exceeding the due proportion; no stature exceeding the due

proportion of the body; no other tokens, which are the tokens of the evil one which he hath made:"

"Every forty years two human beings are born, of every two human beings a pair, one male and one female child. Creator of the corporeal world, Pure One."

"Of a single kind and course are seen the stars, the moon, the sun."

"Creator of the corporeal world, Pure One."

"These have for one day what is a year," etc. etc.

In a later book, belonging to the same sacred series, the work of creation is again described more completely and in an altered form, slightly resembling that given in Genesis.

The world of spirit is complete, the material world is not yet. In oriental religions the creation of spirit precedes that of matter. God then creates the universe from nothing, that his power may appear. The work of creation is divided into six periods, and the earth thus made shall exist twelve thousand years. The six periods are thus divided:—1. "In forty "days," says Ormuzd, "aided by good spirits (the Amshaspands) made "I the heavens. 2. In sixty days made I the water. 3. In seventy-five, "the earth. 4. In thirty, its trees. 5. In twenty, its animals. 6. In seventy-"five made I man." The work of creation here occupies 365 days, or one year; to each of the six divisions the Parsees appoint festivals. The world will last twelve thousand years; the first three thousand is the reign of the Good Principle; the second three thousand that of the Good and the Bad Principles together; while, at the last, the triumph of the Good is assured.

Being now familiar with Parsee cosmogony, we turn to Parsee Ethics. It is generally conceded that the motives of men actuating virtuous conduct may be reduced to four: fear, self-interest, love, and duty. It is said, also, that according to the age of a society, or of an individual, one or the other of these motives will predominate; infancy is specially influenced by fear, mature age by the sense of duty. It must be confessed that Persia exhibits something of the general character of the Orient, ever regarded as the infant of the human race. The sword of Ormuzd is grand and terrible; the Parsee bows his head before a jealous God; he fears his God's reprobation; prayers and sacrifices are incessant, the sacred fire must ever be supplied with wood, with oil, with perfumes. We find, however, striking exceptions, at least in theory. The origin of the maxim of doubtful orthodoxy, that it is better to plough than to pray, arose among the Persians. And again, "I care not for

" my body, nor yet for my soul, I sacrifice to the law," exclaims a devout Parsee.

The following are a few of the moral sayings found in the Creed of Zoroaster :—

" Never lie ; it is infamous, even when falsehood may be useful."

" We ought not to become answerable for others, for we can hardly be answerable for ourselves."

" True happiness consists in a competence of this world's goods, health, and the approbation of a good conscience."

" To be insensible to the sufferings of our fellow-creatures is the most dangerous disease of the soul."

" He who sows the ground, with care and diligence, acquires a greater stock of religious merit than he could gain by the repetition of ten thousand prayers."

Virtue, finally, may be summed up in a word—the essence of all— " There are three rules of life, saith the law ; purity of thought, purity of " word, purity of action."



CONFUCIUS

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CONFUCIUS

VI[TH] CENTURY B.C.

CHINESE ETHICS

Confucius is the Latinized name of the philosopher and historian, Kung-fu-tse; whose moral influence has held an uninterrupted sway over the Chinese people for more than 2000 years. He was born, according to tradition, 551 B.C., in the little kingdom of Loo, now in the province of Shantung. Most authorities agree in a number of details relating to his early life and subsequent employment, but the reverence in which he is held by his countrymen has embroidered the facts with a drapery of fiction not easy to separate after such a lapse of time. Such, for instance, as that he was a descendant of the Emperor Hoang-ti, who reigned 2600 years before the Christian era. Tradition says that he was married at nineteen, and held a position as district inspector of agriculture. He showed such unwonted zeal and honesty in fulfilling the duties of his new office that the whole district began to show its effects. "Neglected fields," says the tradition, "were again cultivated, and idleness and misery gave place to "labour and abundance." His renown had already begun to spread beyond the narrow limits of his natal kingdom when an event occurred, in his

twenty-fourth year, which changed the whole course of his after life. His mother died; Confucius had already become an ardent student of the religious rites and moral doctrines of the older period in Chinese history, then fallen into disuse, and the death of his mother so strongly affected him that he determined to revive them. He resigned his office, and lived in retirement for three years, mourning his loss, in accordance with an old custom. This act of filial piety made a strong impression upon his fellow-citizens, and evidently led to the restoration of ancient funeral rites in honour of the dead; a restoration which has been more or less strictly adhered to by the Chinese nation up to the present day.

Confucius believed that the ancient usages and moral doctrines of the Chinese nation contained the germ of all social and political virtues, and "he longed to establish a school, educate disciples, and publish books for "the purpose of spreading his opinions, and regenerating his countrymen."

In his thirtieth year he began to put this plan into execution. His fame rapidly spread, admirers and scholars increased. He travelled over China to obtain converts to his revived moral philosophy, and to study the laws and customs of the country. His reputation having preceded him, he was well received wherever he went. His journey, he says, was "honour-"able, but sterile;" for, while nearly all admitted the justice of his principles, few had the courage to practise them. His school of philosophy, in fact, though it counted many influential adherents, was not fairly established until the third century after his death. On returning to his native place after his wanderings, he turned his house into a school to receive his disciples, who consisted of young men of all stations in life, but more especially men of letters, mandarins, and government officers. He was finally appointed governor of the state of Loo. He improved the condition of the people, took a special interest in the poorer classes, their taxes and the manner of collecting them, regarding the agricultural classes as the source of all riches and prosperity, and as deserving of the special cares of the legislature. The success of his system provoked the jealousy of a neighbouring kingdom; intrigues were set on foot to diminish the influence of Confucius, and, finally compelled to retire from office, he sought refuge in the province of Wei, where he lived an exile. Followed by numerous disciples, however, he continued the propagation of his moral philosophy.

At the age of sixty-eight, after eleven years' absence, he returned to his native country, and spent the remaining years of his life in completing his works. He died 479 B.C., in his seventy-second year, ten years before Socrates was born. His wife and only son were already dead, but a grandson has transmitted the family down to the present day. His descendants form a distinct class in China, the city of Kio-foo-hien, where he is buried, being inhabited chiefly by them. In 1871 there were eleven hundred males living there who bore his name, most of them being of the sixty-fourth generation. The finest temple in China occupies the site of his residence. The statue of Confucius within it represents him as a tall man of imposing presence, with a large head.

The literature of China is divided into four classes, canonical, historic, instructive, and amusing. The five canonical, or classical works, called the "King," contain the most ancient examples of poetry, history, philosophy, and law, in existence. They were collected and revised by Confucius, aided by his disciples, and have been transmitted to us with scarcely any alteration. The Shoo-king, or Book of Records, a vast political, moral, and philosophic history of China, begins with the reign of Hoang-ti, 2637 B.C., and includes a multitude of documents relating to the four early dynasties of China. It is a complete treatise of social economy as well. Another volume of the King is a history of a special province of China from the year 770 B.C. The Hsiao-king is famous for its dialogue on filial piety.

The doctrines of Confucius are published in three volumes, called the Shoo. The first teaches the art of governing the people with wisdom; the second, how to avoid extremes in life by the aid of knowledge and virtue; the third, "The Great Learning," is a series of dialogues between Confucius and his disciples, on moral and social subjects.

The order and arrangement of the Chinese sacred books is shown in the following table:—

THE FIVE KING.

1. "Changes:" Chinese Cosmology.
2. Histories: Records of early Chinese dynasties.
3. Odes: Patriotic and moral songs.
4. Ceremonials: Manners and customs; code of etiquette.
5. Annals: History of Loo, the native province of Confucius.

THE FOUR SHOO.

[*Books of the Four Philosophers.*]

1. Table-talk: Sayings of Confucius.
2. The Great Learning. By a disciple of Confucius.
3. The Doctrine of the Mean. By the grandson of Confucius.
4. The Works of Mencius.

"The old Chinese worship is described as a worship of spirits with a fetish tendency, combined into a system before it was possible for a mythology to develope out of it. The spirits (Shin) are divided into heavenly, earthy, and human. Heaven (*Thian*) is called the supreme emperor. He has innumerable spirits beneath him, as the sun, moon, planets and constellations. The spirit of the earth is female; to her belong the spirits of mountains, streams, etc. All spirits in their intercourse with men esteem moral qualities above everything else. The doctrine of continued existence after death, among the Chinese, entirely accords with that of the Nature-peoples. Man has two souls, one of which ascends into heaven after death, the other into the earth. There is no doctrine of future rewards and punishments; there is no priestly caste."—TIELE.

So domestic is the religion of the Chinese, that their ancestral rites are simply an extension of their home associations; and this is so effected that the grave has lost its terror, and the tomb is dedicated to joy. The symbolic tablet brings closer intimacy with the unseen than the grave. The Ancestral Temple is the centre of family union, without distinction of rank or wealth; the Ancestral Hall is the open conscience of the people, where duties are laid bare. Here is the family sanctuary; here the youth assumes his virile cap; here marriages are celebrated, and betrothals are announced, etc.

The forms of tablet for father and mother do not differ. This filial piety of the living would fain establish a real union with the dead. Such invocations as the following are common: "Thy body is laid in the grave, "but thy spirit dwells in this temple of our home. We beseech thee, "honoured one, to free thyself from thy former body, and abide in this "tablet henceforth and for ever."

The school of Confucius is semi-political, semi-philosophical, and forms the basis of Chinese civilisation. It is not speculative, but a practical system; makes no pretence of explaining the origin of things, but aims to teach social economy, chiefly by moral precepts. The mythical, miraculous,

and ideal have no place in his philosophy; it is simple rationalism, founding progress on an increase of population, and improvement in national well-being. No founder of any religion can boast of greater success than Confucius, yet, strictly speaking, he did not originate a religious creed; he built up a moral philosophy based on the material wants and tendencies of the human race, making all real advance to consist in self-knowledge.

"So far as we can see," says Clarke, "it is the influence of Confucius which has maintained, though probably not originated, in China that profound reverence for parents, that strong family affection, that love of order, that regard for knowledge and deference for literary men, which are fundamental principles underlying all the Chinese institutions. His minute and practical system of morals, studied as it is by all the learned, and constituting the sum of knowledge and the principle of government in China, has exerted and exerts an influence on that innumerable people which it is impossible to estimate, but which makes us admire the power which can emanate from a single soul.

"To exert such an influence requires greatness. If the tree is to be known by its fruits, Confucius must have been one of the master-minds of our race."

EXTRACTS FROM THE TEACHINGS OF CONFUCIUS

THE ancients who wished to illustrate illustrious virtue throughout the empire, first ordered well their own States. Wishing to order well their States, they first regulated their families. Wishing to regulate their families, they first regulated their persons. Wishing to cultivate their persons, they first rectified their hearts. Wishing to rectify their hearts, they first sought to be sincere in their thoughts; wishing to be sincere in their thoughts, they first extended to the utmost their knowledge. Such extension of knowledge lay in the investigation of things.

Profound was King Wan. With how bright and unceasing a feeling of reverence did he regard his resting-places! As a sovereign, he rested in benevolence. As a minister, he rested in reverence. As a son, he rested in filial piety. As a father, he rested in kindness. In communication with his subjects, he rested in good faith.

What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in the service of his superiors; what he hates in those who are before him, let him not therewith precede those who are behind him; what he hates in those who are behind him, let him not therewith follow those who are before him; what he hates to receive on the right, let him not bestow on the left; what he hates to receive on the left, let him not bestow on the right: this is what is called, "The principle with which, as with a measuring square, to regulate "one's conduct."

The philosopher Ching says, "Being without inclination to either side "is called *Chung;* admitting of no change is called *Yung.* By *Chung* is "denoted the correct course to be pursued by all under heaven; by *Yung* "is denoted the fixed principle regulating all under heaven."

What heaven has conferred is called *the nature;* an accordance with this nature is called *the path of duty;* the regulation of this path is called *instruction.*

Perfect is the virtue which is according to the mean! Rare have they long been among the people who could practise it!

I know how it is that the path of the mean is not walked in; the knowing go beyond it, and the stupid do not come up to it. I know how it is that the path of the mean is not understood: the men of talents and virtue go beyond it, and the worthless do not come up to it.

There is nobody but eats and drinks. But they are few who can distinguish flavours.

There was Shun: he indeed was greatly wise. Shun loved to question others, and to study their words, though they might be shallow. He concealed what was bad in them, and displayed what was good. He took hold of their two extremes, determined the mean, and employed it in his government of the people.

To show forbearance and gentleness in teaching others, and not to revenge unreasonable conduct; this is the strength of Southern regions, and the good man makes it his study.

To lie under arms, and meet death without regret; this is the strength of Northern regions, and the strong make it their study.

The duties of universal obligation are five, and the virtues wherewith they are practised are three. The duties are those between sovereign and minister, between father and son, between husband and wife, between elder brother and younger, and those belonging to the intercourse of friends. Those five are the duties of universal obligation. Knowledge, magnanimity, and energy, these three are the virtues universally binding. And the means by which they carry the duties into practice is singleness.

Sincerity is the way of heaven. The attainment of sincerity is the way of men. He who possesses sincerity is he who, without an effort, hits what is right, and apprehends without the exercise of thought; he is the sage who naturally and easily embodies the right way. He who attains to sincerity is he who chooses what is good, and firmly holds it fast.

When we have intelligence resulting from sincerity, this condition is to be ascribed to nature; when we have sincerity resulting from intelligence, this condition is to be ascribed to instruction. But given the sincerity, and

there shall be the intelligence; given the intelligence, and there shall be the sincerity.

What you do not like, when done to yourself, do not do to others.

In the way of the superior man there are four things, to not one of which have I as yet attained. To serve my father as I would require my son to serve me; to this I have not attained: to serve my prince as I would require my minister to serve me; to this I have not attained: to set the example in behaving to a friend as I would require him to behave to me; to this I have not attained.

By the ceremonies of the sacrifices to Heaven and Earth they served God, and by the ceremonies of the ancestral temple they sacrificed to their ancestors. He who understands the ceremonies of the sacrifices to Heaven and Earth, and the meaning of the several sacrifices to ancestors, would find the government of a kingdom as easy as to look into his palm.

Hence the sovereign may not neglect the cultivation of his own character. Wishing to cultivate his character, he may not neglect to serve his parents. In order to serve his parents, he may not neglect to acquire a knowledge of men. In order to know men, he may not dispense with a knowledge of Heaven.

He who offends against Heaven has none to whom he can pray.

While you are not able to serve men, how can you serve their spirits? While you do not know life, how can you know about death?

Respect the Gods, and keep them at a distance.

While Heaven does not let the truth perish, what can the people of K'wang do to me? Alas! there is no one that knows me. But there is Heaven, that knows me.



BUDDHA

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BUDDHA

VITH CENTURY B.C.

THE HINDU REFORMER

On seeing the portrait of a Buddha for the first time, one imagines it to be the likeness of a woman. There is a reason for this appearance; no actual portrait of the founder of Buddhism is known, notwithstanding the tradition that "a likeness accurate to the life was done by one of his disciples in "sandal wood, and served as a model for all statues and portraits of him "found in the North." The truth is that Buddhism made little headway immediately after the reformer's death, but when, three centuries later, it became the state religion, and artists began their work, they gradually evolved a certain ideal; the case being parallel to the growth in Christianity of the types of the Christ, the Virgin, etc., to which the Buddha face is analogous. The Indian artist's aim appears to be simply beauty, and female traits are more perfect than those of men. "He had the twenty-four marks of beauty," says the native description; "his hair was curly and of "deep black, the forehead broad and smooth, the eyelashes like those of a "heifer, the eyes jet black. His eyebrows were arched like the rainbow, "his eyes ribbed like the leaf of the lotus," a perfect nose, regular cheeks,

beautiful hands and feet, etc. etc. All the later images agree in the soft feminine forms; there is an air of great serenity, something of the sphinx in the expression, while the monstrous appendages in the ears reveal the idol. Many of the Buddhas bear a strange resemblance to the Venus of the Greeks.

The term Buddha in Sanskrit signifies the wise, the enlightened, and is applied in the East, in a manner not unlike our word saint, to a class of persons who lived saintly lives, undergoing the severest penances, penetrating by divine contemplation to the highest truth, teaching to their fellows the law by which men can be saved, and who arrived at last at what is regarded by Buddhists as the highest goal, the Nirvana, heaven, rest, eternal sleep. The chief Buddha, founder of the faith, is supposed to have lived in the 6th century, and his appearance to have signalled a crisis in the history of the East. The Hindu state had reached its apogee, and was ready for the revolution which began its decline. This revolution was a change from aristocratic sentiment and religion to democratic sentiment and religion. Brahmanism was the religion of the Brahman twice-born casts; Buddhism was the religion of all. Two thousand years before Francis d'Assisi, Buddha established the mendicant order. Absolute poverty, perpetual celibacy, a total renunciation of the things of this world, a life in monasteries, such was the foundation which he laid.

The legend of Buddha is the story of the son of a king who voluntarily became a beggar. Here is the record of his conversion:—

One day starting from the eastern gate of the city, with a numerous retinue, he met upon the way an aged man, broken, decrepit, covered with wrinkles. The young prince shuddered at the sight, and asked the meaning of this. "Sir," was the reply, "in every creature youth is overcome by age: "your father, your mother will come to the same state. There is no other "end for living beings." The young man turned back his horse. "I, the "future prey of old age: what have I to do with pleasure and joy?"

Another day he saw a man sick with fever, and at another time he saw a corpse. When he learned that these two, disease and death, were the common lot, he fell into deep sadness. Finally he met an ascetic. "This "man," he was told, "has renounced all pleasures and desires, he has con- "quered himself." On this the resolution of the future Buddha was taken. He became an ascetic, a mendicant; he conquered the demon, love of ease,

fear, ambition, anger, self-praise, love of fame, all human desires and passions. He made disciples, brought together other ascetics, founded monasteries, preached, originated a new faith.

He saw men divided into three classes: the hopelessly bad; the strictly virtuous; the wavering; the third he will try to redeem.

When he took up his mission, India was cut up into a multitude of little kingdoms reduced to poverty by a series of petty wars between adjoining states. Each community was still further subdivided by its social laws and occupations into rigid class-distinctions. The people, with nothing to hope for in this life, sought consolation in the superstitious doctrine of the transmigration of souls, being completely under the dominion of their priests, who taught them to prepare for a happier state of existence in some other form by a system of liberal payments to the priesthood during this life.

Buddhism was not so much a revolution in existing beliefs, as a new departure from the method of following them. Breaking away from established usage, Buddha proclaimed a universal brotherhood, one that in theory permitted distinctions of caste, but in practice assumed the absolute equality of all men. Salvation came to all through self-denial and charity. It was this doctrine of equality which gave Buddhism so strong a hold on the caste-ridden people of India. Under the Brahmans it was the priest who was the active agent in preparing the way for a happier state. Buddha proclaimed that every man's salvation depended on himself. Purity of conduct, faithfully and persistently practised, was sufficient to raise every one to the highest stage of bliss—the Nirvana. Buddhism assures us that everything material is subject to dissolution, and the only escape from this changeability of matter is to free the soul from the passions and frailties of the body, by severe self-denial and the constant practice of charity in the widest sense towards all men and animals. So long as any leaven of the old wicked nature remains, the soul is shifted about by transmigration from one state of being to another, and cannot escape material existence in some form, a degraded being or an animal; but when the evil has been wholly purged out by a long course of self-denial, the soul is set free from all union with the material world, and assumes a condition of unchangeability that may almost be described as non-existence; for the term which expresses this state, Nirvana, means the annihilation of all thought and feeling, a state

of eternal rest—*nir* expressing negation, and the root *va*, to breathe, so that the word signifies to be blown out like a candle, or lifelessness. The Buddhist heaven is, in fact, divided into several regions, rising one above the other, each more ethereal. 1. Space unlimited, where life endures twenty thousand ages. 2. That of wisdom unlimited, where life lasts forty thousand ages. 3. That where there is absolutely nothing; life here lasts sixty thousand ages. 4. That where there is neither thought or non-thought, nothing without even the knowledge that there is nothing; life endures eighty thousand ages, and beyond this, Nirvana, *pure* nothing—extinction complete. This scale of regions indicates the progressive purification required to attain the end. "Buddha himself was so penetrated and "overcome with the feeling of the infinite, that he was lost to a sense of the "world of the seen. 'All is perishable, all is miserable, all is void,' are the "words continually on his lips."

The Buddhist Cosmos teaches that worlds are born and die in endless cycles having no beginning, no end; the essential conditions of being are thought, vitality, and space; the physical elements are fire, water, earth, and air; the attributes of matter are form, sound, substance, etc.; the qualities of living bodies are elasticity, power of aggregation and adaptation, duration, decay, change.

Its Psychology enumerates six senses, considering memory as the sixth. Six classes of Abstract Ideas, corresponding with the six senses, and fifty tendencies or faculties, such as attention, indifference, thought, reflection, memory, joy, envy, pity, love and hate, fear and rashness, doubt, faith, and delusion, etc.

Its three main theories are, the transmigration of souls, common to Brahmanism; the doctrine of Nirvana; the chain of cause and effect. The cause or antecedent of the two great evils of the world, old age and death, is sought and found to be in birth; the cause of birth is previous existence, the cause of previous existence is attachment, and of this attachment, thirst, and this is traced to sensation, and sensation is the result of the six senses. What is the cause of the six senses?—name and form, *Namarupa*; and the cause of Namarupa?—consciousness; and the cause of this?—concepts, imagination, the mirror, illusion; and the cause of illusion?—primitive ignorance, the root of all—the original link from which is forged the entire chain.

Its creed is summed up in a formula called the Four Great Truths. 1. Misery always accompanies existence. 2. All modes of existence, whether of men or animals, in earth or heaven, are the result of passion or desire. 3. There is no escape from existence except by the destruction of desire. 4. This can be done by following the Four Paths which lead to Nirvana. The first path, or stage, is the awakening of the soul to the truth that pain and sorrow belong to all existence. In the second stage the penitent purifies himself from all vicious desires, revengeful feelings, and delusion. In the third he becomes free from all evil passions, of ignorance, doubt, heresy, vexation, and unkindliness; and in the fourth he reaches the highest stage, where the soul is free from earthly desires and passions—a stage above purity, justice, and even faith itself, described by Buddha as the condition of universal charity. Nirvana is now within the grasp of the saintly penitent, and after this short life on earth he becomes free from all material existence, and enters the final state of rest, Nirvana.

The following are its general precepts, or rules of living:

1. One should not destroy life.
2. One should not steal.
3. One should abstain from impurity.
4. One should not lie.
5. One should abstain from intoxicating drinks.
6. One should not eat at forbidden times.
7. One should abstain from dancing, singing, music, and stage plays.
8. One should not use garlands, scents, or ornaments.
9. One should not use a high or broad bed.
10. One should not receive gold or silver.

These are the Buddhist "Ten Commandments." The first five, prohibitions to kill, steal, commit adultery, tell falsehoods, and drink, apply to all Buddhists, while the last five, the austerities, to eat no animal food, or after midday, to abstain from use of ornaments, money, a bed, and the enjoyment of dancing, apply only to those who take the vows of a religious life. A saint was allowed to possess but eight things—three cloths, serving as a garment, a girdle, a begging bowl, a strainer, needle, and razor.

The cardinal virtues, according to this system, are six—Charity and Purity, Patience and Courage, Contemplation and Knowledge. The vices are Pride, Sensuality, Hatred, Doubt, Love of Life on Earth, Desire for Life

in Heaven. *Its duties are:* Those of parents to children; To train them in virtue, have them taught the arts and sciences, provide them with wives and husbands, give them their inheritance. Those of children to parents: To guard their property, support them in old age, honour their memory. Those of husband to wife: To treat her with kindness, be faithful, cause her to be honoured by others, give her suitable ornaments and clothes. Those of wife to husband: To be hospitable to his friends, be chaste, be a thrifty housekeeper. Those towards friends and companions: Promoting their interests, giving them presents, treating them as equals. Their duties in return: Adhesion in misfortune, offering a refuge in time of danger, guarding property, showing kindness to family. Liberality, courtesy, kindliness, unselfishness, this is the "lynch-pin of the moral chariot."

Its form of prayer:—

"There are five principal kinds of meditation, which in Buddhism takes the place of prayer. The first is a meditation on LOVE, in which the monk thinks of all beings and longs for happiness for each. Firstly thinking how happy he himself could be if free from all sorrow, anger, and evil desire, he is then to wish for the same happiness for others, and, lastly, to long for the welfare of his foes. Remembering their good actions only, and that in some former birth his enemy may have been his father or his friend, he must endeavour in all earnestness and truth to desire for him all the good he would seek for himself.

"The second meditation is called meditation on PITY, in which the mendicant is to think of all beings in distress, to realize as far as he can their unhappy state, and thus awaken the sentiments of pity and sorrow over the sorrows of others.

"The third is the meditation on JOY, the converse of the last, in which he is to think on the gladness and prosperity of others, and to rejoice in their joy.

"The fourth is the meditation on IMPURITY, in which the mendicant thinks of the vileness of the body, and of the horrors of disease and corruption; how it passes away like the foam of the sea, and how, by the continued repetition of birth and death, mortals become subject to continual sorrow.

"The fifth is the meditation on SERENITY, wherein the mendicant thinks of all things that worldly men hold good or bad; power and oppression, love and hate, riches and want, fame and contempt, youth and beauty, decrepitude and disease, and regards them all with fixed indifference, with utter calmness and serenity of mind."

Its Bible, or sacred Code, is the Tri-pitaka, *i.e.*, the three baskets, the first part containing doctrines or practical discourses of the Buddha—poems, legends, folk lore; the second the discipline of the order; the third a

system of metaphysics, "On the elements," "The pairs," the causes of existence, etc. *Its Holy Land* embraces the provinces of Magadha and Sravasti, lying upon the course of the Ganges, midway between Delhi and Calcutta.

Its chief discipline, by which here below the most perfect happiness possible is attained, is contemplation or ecstasy, the different stages of which are thus defined. The first stage is an inward sense of happiness, born in the soul of the ascetic, when he suddenly finds within him the power to distinguish the profound nature of things; he judges and reasons still, but is freed from conditions of sin. The contemplation of Nirvana, for which he longs, throws him into an ecstasy which permits him to ascend to the second stage. Here his purity and freedom from vice remains the same, but judgment and reason are set aside, and his intelligence, now freed and fixed on Nirvana, experiences interior satisfaction, without judging or comprehending it. At the third stage even the pleasure and satisfaction disappear, a vague sense of physical well-being supervenes, the pleasure of previous happiness is indifferent, memory still remains, confused consciousness, notwithstanding the detachment nearly absolute to which he has attained. In the fourth and final stage the ascetic no longer feels this sense of well-being, for all feeling, sense, and knowledge, memory and consciousness are gone, he has arrived at perfect impassibility, the nearest approach on earth to the state of the blessed.

In addition to the character of the saint, we have also Buddha in the character of the sage. Like the wise men of Greece, of the same century, he has told us of some of the most difficult things in the world—being poor, to be charitable; being rich and great, to be religious; to lust, and banish desire; to escape destiny; to be strong without being rash; to see an agreeable object without seeking to obtain it; to bear an insult without anger; to be good, and at the same time to be learned and clever.

Buddhist doctrine in time became recognised as a State religion in some parts of India. A system of dogmas was drawn up as an established code, and councils held to legalise it. The first great council was held shortly after the death of Buddha. A hundred years later a second took place, and 250 B.C. occurred the third great council under the Emperor Asoka, the Constantine of Buddhism. A number of heretical priests were expelled, schisms and disorders adjusted, and the ceremonies of the orthodox

creed, which had fallen into disuse, re-established. "At this council the "hitherto unwritten creed became fixed, and the decrees of former councils "were modified."

Unlike Brahmanism, which held foreigners to be unworthy of its holy influence, Buddhism sought and made converts in all lands. Gradually spreading itself through India and adjacent countries, it carried the elements of Indian civilization to many savage tribes; was introduced in Ceylon shortly after the third council, and embraced by the Chinese about 65 B.C. Later it spread to Japan, Burmah, Siam, Thibet, Mongolia, and parts of Tartary and Siberia. After a time the religion split up into many sects, differing more or less from the "true church." Of these the Mahayana, established about the beginning of our era, and the Yogachara, in the sixth century A.D., are the most important.

During the eighth and ninth centuries Buddhism was driven out of India, "owing to the corruption of the priesthood and the superstitions "which had crept into and demoralized the faith." In Ceylon exists a much purer form of this religion.

Wherever Buddhism has held its sway it has left a crowd of temples, monasteries, and sacred buildings containing relics of Buddha, most of which are now in ruins. Some fine examples of their rock temples exist at Ellora and on the islands of Salsette and Elephanta.

Max Müller estimates the Buddhists of the present day to number 480,000,000, about half the population of the world.



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MAHOMET

570-632

RELIGION OF THE ARABIANS

TRADITION says that Mahomet was an Ishmaelite, the descendant of Ishmael, son of Abraham and Hagar. It was to Abraham the patriarch, founder of the great doctrine of Monotheism, that he looked as his spiritual father; it was this Hebrew idea of the one God which he gave to his countrymen. To learn that "the universe is one, that one government, one system, one "idea, one will, orders the whole," is, for a man or a nation, a great awakening.

Let us trace in brief the career of the great Mediæval prophet. He came from one of the noblest tribes of Mecca, the sacred city and centre of Arabian commerce. Left an orphan at an early age, he was reared by an uncle, whose flocks he tended; married at twenty-five to a rich widow, he led for fifteen years a life of retirement and contemplation, at the end of which time the idea of his mission became fairly developed in his mind. He began to preach—made a few converts; the little handful of men and women were persecuted. On the death of the prophet's wife they emigrated to a rival town, Medina, where they settled, building a place of worship with their dwellings round it. This was the great movement, the emigration

(Hegira), and the year 622 is the date of the beginnings of the Arabian nation. They now began retaliating upon their persecutors by plundering their caravans. A battle ensued, Bedr, a famous battle, for it decided the fate of Islam; they were victorious—five years later both Medina and Mecca were under the control of the new society. Other cities followed; little by little an army grew up that enforced its will on surrounding tribes. "Become followers of Mahomet, pay us tribute, or fight." Before the death of the prophet, all Arabia had submitted, and threats had been sent to the great potentates of the world, the emperors of Rome and Persia. Once already the Arab hordes had encountered the Roman legions. The life and soul of these aggressions was Omar, an early convert, a daring warrior, the "St. Paul of Islam," the real hero of the Crescent. Mahomet died, but the crusade went on. Syria, Persia, and Egypt were before them—"Koran, tribute, or sword"—Damascus was stormed and taken, then Jerusalem, then Balbeck, Antioch, Alexandria, all Persia; Islamism nearly overran the world. It was checked on the West by Charles Martel, and in the East by Leo the Isaurian, but it had won an empire like that of Alexander or Cæsar. Such was the life and work of Mahomet.

In early times the tribes were, it is said, in exactly the same condition as they are now—they had no state, were not a nation but simply an aggregation of families. Ockley thus says of them:—

> "The period before the advent of Mahomet is called by the tribes the age of darkness or ignorance. The 'sciences' cultivated by them were that of their genealogies; a knowledge of the stars to foretell the changes of the weather, and the interpretation of dreams. The accomplishments which the Arabs valued themselves chiefly on were eloquence, a perfect skill in their own tongue, expertness in the use of arms, horsemanship, and hospitality. The exercise of arms and horsemanship they were obliged to practise and encourage, by reason of the independence of their tribes, whose frequent jarrings made war almost continual, and they chiefly ended their disputes in field battles, it being a usual saying among them, that God had bestowed four peculiar things on the Arabs: that their turbans should be to them instead of diadems, their tents instead of walls and houses, their swords instead of intrenchments, and their poems instead of written laws."

Their qualities are thus described: "Their minds liberal, their "hearts cheerful, their pedigrees pure and genuine; the words flow from "their mouths like arrows from a bow, but milder than the breezes of

" spring, and sweeter than honey." Their ideal man is pictured in the following eulogium: "*He was free and liberal, an eloquent poet, and a successful* " *robber.*"

Such was the material substratum; nevertheless, a change was preparing. During the sixth century the Arabs had been gradually advancing in moral and political civilisation, and their religious ideas had undergone a great change. The decline of their powerful neighbours had allowed them to increase their commerce, and its extension gave them enlarged views of their own importance, and suggested ideas of national unity. It was the prevalent feeling that the time of Arabia had come; she only awaited the appearance of her great man, and her great man came; he came as a theocrat, that is, prophet, sage, and legislator. What Confucius was for the Chinese, Zoroaster for the Persians, Pythagoras and the Seven Sages for the Greeks, Moses for the Hebrews, Mahomet was for the Arabians. When the materials are ready, there arises the great man who puts them together; the mass is organised into a system, a code, a bible, and upon this nucleus a nation is born.

We have here a theocrat of the fullest type. Confucius, like Pythagoras, was philosopher and legislator; Buddha was priest and philosopher; Moses, Zoroaster, and Numa, were priests and legislators; Orpheus was reputed priest and poet; but Mahomet was poet, priest, philosopher, legislator, and conqueror, all in one.

Coming last of the theocrats, he had special advantages, and he used them well; he was creator of one of the greatest empires of the world, and founder of the last great religion of the world. The advantage that we have in studying him is, that he is near our own age—that he belongs to modern times and not to antiquity. The Arabian supremacy covers in time the period of the Dark Ages, from the century 500 to the century 1000, in which lies embedded the root of modern civilisation. The origin of most religions is lost in an obscurity of myth and miracle. That of Mahometanism is as clear as day. Running through the biography of its founder in the lucid pages of Muir, we seem to be reading of a man of our own time; we seem to be acquainted with him; we seem to see him as plainly as we see Luther or Cromwell. This is the peculiarity of the religion of Islam—that of all the religions of the world, it is the one that has the least mystery about it, and especially is there no mystery about its founder. We see the

orphan boy tending sheep and goats upon the hills of his native city; then the handsome young man accompanying caravans of merchandise across the desert. He does his work so well that he is called "the faithful," and he wins a rich and noble wife. Then for fifteen years he leads a life of meditation—he is oppressed by the great problems; he sees the follies of life, the idolatry of his fellow-citizens; their love of pleasure. He begins to be dissatisfied with the things of this world. He begins to philosophise; two or three passages of the Koran present to us these his earliest utterances:—

"By the declining day I swear; verily man is in the way of ruin.

"The emulous desire of multiplying riches and children, employeth you until ye visit the grave. By no means should ye thus employ your time. Hereafter shall ye know your folly, verily ye shall see hell.

"By the war-horses which run swiftly to the battle with a panting noise; and by those which strike fire by dashing their hoofs against the stones; verily man is ungrateful unto his Lord, and he is witness thereof, and he is immoderate in the love of worldly good. Doth he not know, therefore, when that which is in the graves shall be taken forth and that which is in men's breasts shall be brought to light, that their Lord will on that day be fully informed concerning them."

Mecca was a great religious centre. From time immemorial it had been the sacred city; pilgrimages to Mecca had been for the Arabs what the Olympic games were to the Greeks. Here was the sharp conflict of religious ideas—Jews, Christians, Magi, mingled with innumerable oriental idolatries, all centered in Mecca and the temple had become a pantheon. Statues of Abraham, Ishmael, statues of angels and of the Virgin, sacred stones, representations of planets and stars, it had a deity for every day in the year. Meditating amid these influences, his mind was seriously affected: of a singularly impressionable and nervous temperament, the times weighed heavily upon him; perpetually brooding in the solitude of a cave brought on the ecstatic state; he saw visions; he received a call. An impulse like a form and voice said to him, "Cry out! recite! preach!" The word itself conveyed an inspiration. Recitation or preaching was new to Arabia. It had never had an orator, and Mahomet marks in his nation the epoch of its transition from poetry to prose. It had never had a preacher, but it had its poets; at each yearly fair the minstrels sang songs of love and war and competed for the prize. Mahomet could sing no love songs, but he could

recite, he could preach, and in tones that quenched all song. He preached Islam, *submission to an Almighty.*

"He preached Islam," says Deutsch, "and he preached it by rending the skies above and tearing open the ground below, by adjuring heaven and hell, the living and the dead. The Arabs have ever been proficient in the art of swearing, but such swearing had never been heard in and out of Arabia. By the foaming waters and by the grim darkness, by the flaming sun and the setting stars, by Mount Sinai and by Him who spanned the firmament, by the human soul and the small voice, by the Kaaba and by the Book, by the moon and the dawn and the angels, by the ten nights of dread mystery and by the day of judgment. That day of judgment, at the approach whereof the earth shaketh, and the mountains are scattered into dust, and the seas blaze up in fire, and the children's hair grows white with anguish, and like locust-swarms the souls arise out of their graves, and Allah cries to Hell, 'Art thou filled full?' and Hell cries to Allah, 'More, give me more!' . . . while Paradise opens its blissful gates to the righteous and glory ineffable awaits them."

At the terrible voice of the prophet, love and poesy were hushed in happy Arabia for four hundred years. "All in vain, that is not God." This was his teaching, and this in the beginning was his life. Nothing can be more devout than the opening chapter of the Koran. This chapter, says Sale, is a prayer, and held in great veneration by the Mahometans, who give it several honourable titles: as the chapter of *prayer*, of *praise*, of *thanksgiving*, of *treasure*, etc. They esteem it as the quintessence of the whole Koran, and often repeat it in their devotions, both public and private, as the Christians do the Lord's Prayer.

"Praise be to God, the Lord of creation,
The all-merciful, the all-compassionate!
Ruler of the day of reckoning.
Thee we worship, and thee we invoke for help.
Lead us in the straight path,
The path of those upon whom thou hast been gracious,
Not of those that are the objects of wrath or that are in error."

Such is the Lord's Prayer of the Moslems.

Islamism as a whole recognises four main articles, one belonging to the dogma or theory, the rest to the worship or practice.

The former is the confession of faith which every Mussulman considers as the summary of his religion, viz.: "There is no God but the true God,

"and Mahomet is his Messenger;" but this article includes six distinct elements: 1. Belief in God; 2. Belief in his angels; 3. Belief in his Scriptures; 4. Belief in his prophets; 5. Belief in the resurrection and judgment day; 6. Belief in the absolute decree of God, and in the predestination of Good and Evil.

The four articles including worship and practice are: 1. Prayer; 2. Alms; 3. Fasting; 4. Pilgrimage to Mecca.

Under the head of the Prophets, the Koran teaches that God has revealed Himself to various men in divers ages of the world. He gave the Pentateuch to Moses; the Psalms to David; the Gospel to Christ, and the Koran to Mahomet. The happiness promised to the Mussulmans in Paradise is wholly material: fine gardens, rich draperies sparkling with gems and gold, delicious fruits and wines that neither cloy nor intoxicate; but, above all, affording the fruition of all the delights of love, is the society of women having large black eyes, and every trait of exquisite beauty, who shall ever continue young and perfect.

As to the punishments threatened to the wicked, they are hell fire, breathing hot winds, drinking foul and boiling water, eating briars and thorns, and the bitter fruit of the tree of Zacom, which shall feel in their bellies like burning pitch. Concerning the decrees of God, it is held that everything that has or will come to pass has been from all eternity written on the secret tablet, a white stone of immense size preserved in Heaven near the throne of God. "Whatever is written against thee will come to pass; "what is written for thee shall not fail; resign thyself, therefore, to God, and "know thy Lord to be powerful; his decrees will certainly take place; his "servants ought to be silent." The time of every man's death is so unalterably fixed, that he cannot die before the appointed hour, and that when that is come, no caution whatever can prolong his life one moment, so that they who were slain in battle would certainly have died at the same time if they had been at home in their houses; teaching the people this, makes them fearless and disposed to fight.

Of the four fundamental points of practice, the foremost is prayer. This duty is to be performed five times a day. In the morning before sunrise; when noon is past; a little before sunset; a little after sunset; before the first watch of the night. Previous to prayer, the faithful are to purify themselves by washing. On the point of fasting they are to go each day,

during the month of Ramadan, from sunrise to sunset without food, drink, or any indulgence. The last practical duty is going on the pilgrimage to the holy city Mecca, which every one is obliged to perform once in his lifetime. Next in discipline is the matter of alms. Here the natural liberality of the Arab is made manifest. It is his disposition to be more liberal and hospitable than others, and to give riches away as fast as he obtains them. This habit of prodigality was elevated by Mahomet into a religious law.

Commentators divide the Koran into three general heads: 1. *Directions*, relating either to religion, as prayers, fasting, pilgrimage; or to civil polity, as marriages, inheritances, judicatures. 2. *Histories*, chiefly from the sacred writings of the Hebrews. 3. *Admonitions*, under which head are comprised exhortations to receive Islamism, to fight for it, to practise its precepts, prayer, alms, etc.; the moral duties, such as justice, temperance, etc.; promises of everlasting felicity to the obedient, dissuasion from sin, threatenings of the punishments of hell to the unbelieving and disobedient.

Others establish chronological divisions. "The style of his work," says Muir, "is wild and rhapsodical in the early period, prosaic and narrative "in the second, official and authoritative in the last."

One important fact must be mentioned here: the parts of the Koran were not composed at will, as ordinary books are made, but its chapters, without exception, came to the mind of the author while in a certain excited mental state, ecstasy or trance. He seemed to have visions of angels, especially of Gabriel; he saw lights, and heard voices, and had sentences put into his mind; these communications were accompanied by strong convulsions. Sprenger considers it to have been a form of hysteria.

The kernel and doctrine of Islam, Goethe has found in the second Surah, which begins as follows:—

"This is the book. There is no doubt in the same. A *guidance* to the righteous. Who believe in the *unseen*, who observe the *prayer*, and who give *alms* of that which we have vouchsafed unto them. And who believe in that which has been sent down to thee—(the *Revelation*) which has been sent down to those before thee, and who believe in the *life to come*. They walk in the guidance of their Lord, and they are the blessed. As to them who believe not—it is indifferent to them whether thou exhortest them or not exhortest them. They will not believe. Sealed hath Allah their hearts and their ears, and over their eyes is darkness, and theirs will be a great

punishment. 'And in this wise,' Goethe continues, 'we have Surah after Surah. Belief and unbelief are undivided into upper and lower. Heaven and hell await the believers or deniers. Detailed injunctions of things allowed and forbidden, legendary stories of Jewish and Christian religion, amplifications of all kinds, boundless tautologies and repetitions, form the body of this sacred volume, which to us, as often as we approach it is repellant anew, next attracts us ever anew, and fills us with admiration, and finally forces us into veneration.'"

The person of the founder of Islam is thus described:—

"He was of middle height, rather thin, but broad of shoulders, wide of chest, strong of bone and muscle. His head was massive and strongly developed. Dark hair—slightly curled—flowed in a dense mass down almost to his shoulders. His face was oval-shaped and slightly tawny of colour. Fine, long, arched eyebrows were divided by a vein which throbbed visibly in moments of passion. Great black restless eyes shone out from under long heavy eye-lashes. His nose was large and slightly aquiline. His teeth, upon which he bestowed great care, were well set, and dazzling white. A full beard framed his manly face. His skin was clear and soft; his complexion 'red and white'; his hands were as 'silk and satin,' even as those of a woman. His step was quick and elastic, yet firm, and 'as that of one that steps from a high to a low place.' His whole gait and presence were dignified and imposing. His countenance was mild and pensive. His laugh was rarely more than a smile. 'Oh, my little son!' reads one tradition, 'hadst thou seen him thou wouldst have said thou hadst seen a sun rising.' In his habits he was extremely simple. He visited the sick, followed any bier he met, accepted the invitation of a slave to dinner; mended his own clothes, milked his goats, and waited upon himself. He never first withdrew his hand out of another man's palm, and turned not before another had turned. 'His hand,' says the tradition, 'was the most generous, his breast the most courageous, his tongue the most truthful; he was the most faithful protector of those he protected; the sweetest and most agreeable in conversation; those who saw him were suddenly filled with reverence; those who came near him loved him; they who described him would say 'I have never seen his like either before or after.'"

Clarke, in "Ten Great Religions," points out the relations of the three Semitic creeds. Mosaism and Mahometanism both leave God outside the world. "*Above* all as its creator and ruler, above all as its judge, but not through all and in all. The idea of an Infinite Love must be added and made supreme in order to give us a being who is not only above all but *through* all, and *in* all. This is the Christian monotheism. Mahomet teaches a God above us, Moses teaches a God above us and yet with us. Christ teaches a God above us, God with us, and God in us."

PART II.

CHRISTIANITY

INTRODUCTION TO PART II.

Un oriental me disait un jour: "Vous autres Européens, vous ne com-"prendrez jamais rien aux religions; car vous n'en avez jamais vu naître "parmi vous. Nous autres, au contraire, nous en voyons naître tous les "jours." Effectivement, toutes les grandes religions du monde ont commencé en Asie. Et on ne saurait dire que cette activité créatrice soit épuisée. Jusqu'à nos jours, l'Asie a vu apparaître des sectes vivaces. Le Bâbisme, dont les destinées sont loin d'être achevées, est un phénomène tout à fait récent. La possibilité de voir se développer en Asie de grands cyclones religieux, des espèces d'*islam*, substituant un nouveau *coran* à celui de Mahomet, cette possibilité, dis-je, ne doit pas être absolument niée. Un homme qui saurait assez bien l'arabe pour écrire en beau style un livre qui aurait la prétention de représenter la religion d'Adam, pourrait le voir adopté des peuplades voisines de la Syrie. On ferait très facilement accepter à ces tribus, dont l'état n'a pas changé depuis 1200 ans, que Mahomet fut un grand homme pour avoir retrouvé la religion d'Abraham, excellente pour les descendants d'Abraham, mais que la religion d'Adam est chose bien supérieure, puisqu'elle s'applique à toute la postérité d'Adam, c'est-à-dire à l'humanité tout entière. Un feu d'artifice tiré sur la montagne de Safet, et appuyé de quelques millions, passerait facilement pour l'apparition du Messie; avec des générosités suffisantes, on pourrait faire attester le fait par les juifs de Tibériade et de Safet. D'un coup de main rapide, on enlèverait la Mecque, on détruirait la Caaba, on en ferait un lieu d'immondices. Et la religion nouvelle aurait-elle besoin d'une grande originalité doctrinale? Mon Dieu! non. Un Persan de mes amis, qui a longtemps résidé en France, me racontait qu'à son retour en Perse, il faillit malgré lui devenir fondateur de religion. Sa légende courait en quelque sorte devant lui, il essayait vainement de l'arrêter; le bruit des miracles qu'il avait faits

le troublait parfois à un tel point qu'il se demandait si ce n'était pas vrai. Son symbole était : *Liberté, égalité, fraternité ;* les gens à qui il communiquait ces trois mots sacramentels tombaient frappés d'étonnement. Ils disaient que c'était beaucoup plus beau que le Coran, et qu'il n'y avait que l'esprit divin qui fût capable de révéler des choses si sublimes.

La cause de cette supériorité singulière de l'Asie en fait de créations religieuses tient à certaines facultés dont l'Asie est richement douée et qui nous font à peu près défaut. L'Asie a l'enthousiasme, la foi, l'imagination facile, l'espérance sans bornes, l'audace à feindre, et, dans les cas extrêmes où la cause sainte est poussée à bout, l'imperturbable assurance qui affirme l'idée en dépit de la réalité. Nos races ont infiniment plus de solidité, de sérieux, de droiture que celles de l'Asie ; mais, par cela même, elles reculent avec horreur devant ce qui semble une imposture ; elles manquent de la légèreté nécessaire pour se laisser enlever ; elles n'ont pas cette espèce de duplicité de conscience qui fait qu'on peut être à la fois fanatique et rusé, croyant et habile, dupe et trompeur. Nous sommes trop honnêtes pour soutenir jusqu'au bout ces gageures étranges ; s'il nous prenait fantaisie d'essayer, nous nous imaginerions qu'on rit de nous. Cela me rappelle ce bon Vulfilaïc de Trèves, dont parle Grégoire de Tours,[1] qui voulut, sur les bords de la Moselle, imiter les Stylites de Syrie et vivre sur une colonne. Les évêques, très sensés, lui firent comprendre que cela ne pouvait convenir à un barbare comme lui, et qu'il ne faut pas essayer, quand on n'est qu'un rustre, d'imiter les hautes parties qui réussissent à Antioche, à Chalcis.

Joignez à cela l'enthousiasme du martyre. Ce sont les martyrs qui fondent les religions. Or, les races orientales trouvent dans les supplices endurés pour la foi une sorte d'âpre volupté. Il n'est pas rare en Asie de voir des gens se faire croyants pour avoir la suprême jouissance de souffrir pour ce qu'ils croient. Pendant que les longues files de martyrs Bâbis se déroulaient dans les rues de Téhéran comme un vivant incendie,[2] on voyait des personnes jusque-là étrangères à la secte sortir de leurs maisons et se joindre au sinistre cortège des suppliciés pour être torturés avec eux.

Cette incapacité religieuse de l'Europe est la cause de la longue torpeur où végétèrent durant des siècles les mythologies païennes. On sait

[1] *Hist. Eccl. Franc.* v. 15.

[2] Les malheureux portaient figées dans toutes les parties de leur corps des mèches allumées.

peu de chose des religions de la race ibérique ; mais on ne s'avance probablement pas trop en disant qu'elles furent moralement peu fécondes. La mythologie indo-européenne, introduite en Occident par les Grecs, les Italiotes, les Celtes, les Germains, produisit en Grèce un merveilleux développement des arts plastiques, mais resta, sous le rapport moral, à peu près stérile. Il n'y avait rien à tirer pour l'amélioration des mœurs de dieux sortis d'une primitive intuition de la nature, pleine de poésie, mais vide de sens moral. De là ce phénomène bizarre de populations retenues dans une complète infériorité religieuse, quand ces mêmes populations étaient déjà arrivées dans l'art, dans la littérature, dans la science, dans la politique, dans les théories d'organisation sociale, au plus haut degré de perfection. Les cultes ombriens et latins ne s'élevèrent jamais au-dessus d'un formalisme grossier, qui ne laissait place entre l'homme et le dieu à aucun sentiment tendre. L'orphisme, les mystères furent en Grèce des tentatives, mais des tentatives insuffisantes pour donner un aliment à la dévotion, à la piété.

Le druidisme celtique ressemble davantage à ce qui furent en Orient les grandes réformes religieuses qui portent le nom de Moïse, de Zoroastre, de Bouddha ; le druidisme ne suffit pas cependant, pour donner à la religion des Celtes une supériorité sur celle des autres peuples occidentaux. Quand, vers le milieu du II^me^ siècle, le christianisme fit son apparition subite à Lyon et à Vienne, en pleine Gaule, chez les Ségusiaves et les Allobroges, il fut accueilli avec enthousiasme. Toutes les âmes élevées et sensibles se rattachèrent à lui. Le christianisme, se montrant tout à coup au milieu de cet abaissement religieux, fit l'effet que produit la civilisation auprès de la barbarie. Nos races, au fond excellentes, furent bientôt charmées ; elles adoptèrent le christianisme de toutes les forces de leur âme ; cette religion devint pour nos ancêtres en quelque sorte nationale, si bien que, plus tard, ils en vinrent à s'imaginer qu'elle était le fruit même de leurs entrailles, leur trésor, leur intime et personnelle création.

En s'imaginant cela, nos ancêtres ne se trompaient pas tout à fait. Oui, le christianisme est, en ses origines, un pur fruit de l'Orient, un rejeton du judaïsme, c'est-à-dire d'une religion purement sémitique. Mais l'Occident, en l'adoptant, le fit sien. Saint Bernard, saint François d'Assise, sainte Élisabeth de Thuringe, Jeanne d'Arc ont bien plus de rapport avec nos vieux

ancêtres des forêts gauloises et germaines qu'avec David, Esther, ou les auteurs du Talmud. Nos saints bretons et irlandais, un saint Iltud, un saint Cadoc, un saint Colomban ressemblent plus à des druides qu'à saint Pierre ou à saint Paul. Les races européennes, en adoptant le christianisme, lui donnèrent leurs défauts et leurs qualités. Leurs qualités, c'était une rare profondeur de sentiment, un délirant amour de la nature, une imagination débordante, qui a teint de toutes les couleurs de l'arc-en-ciel, de tous les reflets de nos vertes fontaines, l'âpre sécheresse du messianisme palestinien. Leurs défauts, c'était la superstition. Les races celtiques et italistes furent peut-être les plus superstitieuses de toutes les races. En devenant chrétiennes, elles ne cessèrent pas d'être superstitieuses. S'il y eut jamais une religion dégagée de toute scorie grossière, ce fut la religion de la première génération chrétienne. Transplantée chez des races polythéistes, cette religion, si pure en son principe, devint un vrai paganisme. Les chrétiens du temps de Grégoire de Tours eussent fait horreur à saint Paul. La célèbre lettre de saint Grégoire le Grand [1] érigea en principe les concessions qu'il convenait de faire à la barbarie.

" Quand vous serez arrivés auprès de notre frère Augustin, dites-lui, qu'après avoir longtemps examiné en moi-même l'affaire des Anglais, j'ai pensé qu'il faut abattre non pas leurs temples, mais seulement les idoles qui y sont. Il faut faire de l'eau bénite, en arroser les sanctuaires païens, dresser des autels et y mettre des reliques ; car, si ces temples sont bien bâtis, il faut les faire passer du culte des démons au service du vrai Dieu, afin que cette nation, voyant que l'on conserve les lieux auxquels on est accoutumée, y vienne plus volontiers. Et parce qu'ils ont accoutumé de tuer beaucoup de bœufs, en sacrifiant aux démons, il faut leur établir des solennités à propos de la dédicace des églises ou des fêtes de martyrs. Qu'ils fassent des feuillées autour des temples changés en églises, et qu'ils célèbrent la fête par des repas modestes. Au lieu d'immoler des animaux au démon, qu'ils les tuent pour les manger en rendant grâces à Dieu, qui les rassasie, afin que, leur laissant quelques réjouissances sensibles, on puisse leur insinuer plus aisément les joies intérieures ; car il est impossible d'ôter à des esprits durs toutes leurs coutumes à la fois. On ne s'élève point en un lieu haut en sautant ; on y monte pas à pas."

[1] *Epist. S. Grég.* ix. 71.

Quand on parcourt tel canton écarté de la Normandie et de la Bretagne, qu'on s'arrête à chacune de ces chapelles consacrées à un saint local, qu'on se fait rendre compte par les paysans des spécialités médicales de chacun de ces saints, celui-ci préservant les moutons du tournis, celui-là guérissant les ânes qui ont la patte cassée, tel autre sauvant les enfants du croup ou des vers intestinaux, on se rappelle ces innombrables dieux gaulois qui avaient des fonctions toutes semblables, et on arrive à croire que, dans les couches profondes du peuple, la religion a en somme peu changée. Mais, à un degré plus élevé, l'action bienfaisante du christianisme se révèle. Le christianisme, la Grèce et Rome, voilà les trois éléments qui, joints aux qualités de nos vieilles races celtiques et germaniques, ont été les facteurs de la civilisation européenne. Sans l'élément sémitique, introduit par le christianisme, quelque chose aurait manqué aux assises de notre culture intellectuelle et morale. Le paganisme n'aurait jamais réussi à instituer l'église, l'assemblée des fidèles, le dimanche, la cène, la prédication, les sacrements, la Bible. La Bible surtout, ce livre tout sémitique, devenu la lecture universelle de l'Occident, est le grand signe qui prouve le privilège religieux du peuple hébreu et l'arrêt providentiel qui condamnait notre vert et frais Occident à être en religion le vassal des enfants de Sem.

Le développement des sciences critiques et des sciences naturelles, en changeant les idées de tous les peuples cultivés sur le surnaturel, c'est-à-dire sur la manière dont l'idéal fait son apparition dans les choses humaines, a modifié profondément l'essence même de la religion. Le païen, croyant à des forces multiples, qu'on peut prier et fléchir par des formules et des cérémonies rigoureusement pratiquées ; le juif et le chrétien, croyant en un monarque unique de l'univers, réglant tout par des volontés particulières, par des décrets combinés en vue d'une fin, sont en égal désaccord avec une philosophie dont le premier principe est que Dieu est raison et, comme dit Malebranche, n'agit jamais par des volontés particulières. La religion dès lors s'est surtout réfugiée dans le cœur. Elle est devenue poésie et sentiment. Or, si le dogme divise, le sentiment réunit. Dieu nous garde de répudier ce beau nom de chrétien, qui nous met en rapport avec Jésus et l'idéal de l'Évangile, avec l'Église et tous les trésors de sainteté qu'elle a produits. Mais nous ne renions pas, non plus, notre passé naturaliste. Comme ce vieux roi de France, qui avait déjà un pied dans la cuve baptismale et qui l'en retira, quand le missionnaire lui dit qu'il ne trouverait

pas en paradis ses nobles ancêtres les rois de Frise,[1] nous ne voulons plus de damnation, d'anathèmes, de symboles exclusifs. En cela nous sommes vraiment disciples de Jésus. Jésus ne fut jamais plus divinement prophète qu'à Naplouse, quand il dit à la Samaritaine: Femme, crois-moi, le temps viendra où l'on n'adorera plus sur cette montagne ni à Jérusalem, mais où les vrais adorateurs adoreront en esprit et en vérité."

E. Renan.

[1] *Acta SS. Ord. S. Bened.* iii. 361.



St. Paul

pas en jamais en [illegible] de justice,[1] nous ne voulons plus de damnation éternelle pour les exclusifs. En cela nous sommes vraiment disciples [illegible] n'eut jamais plus divinement prophète qu'à Naplouse, quand [illegible] samaritaine : Femme, crois-moi, le temps viendra où l'on n'adorera [illegible] ni sur cette montagne ni à Jérusalem, mais où les vrais adorateurs [illegible] en esprit et en vérité."

E. Renan.

[1] *Saint Paul*, p. 203.



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ST. PAUL

2 OR 9-64

THE APOSTLE OF CHRISTIANITY

ST. PAUL, one of the founders of the Christian faith, known as the Apostle of the Gentiles, was born, according to the received accounts, at Tarsus, a Greek town in Asia Minor, in the early part of the first century of the Christian era. His family were Jews, belonging to the tribe of Benjamin.

Strabo declares that the schools of Tarsus equalled those of Athens and Alexandria. St. Paul obtained a knowledge of Greek literature in his native town, and then went to Jerusalem to study the law of Moses, under the Pharisee Gamaliel. He also learned the trade of a weaver, in conformity with the Jewish custom, which required that every male citizen should learn a trade, to gain his living, if required.

He had an ardent polemic disposition, and took an active part in the attempts to put down the new sect called Christians—followers of Jesus—whose leaders, it was represented, had scandalised the synagogue by openly proclaiming that Jesus had come to do away with the old Jewish laws. Some of these reformers were stoned to death in the streets, their houses searched, and families—men and women—were dragged to prison to be whipped with rods. St. Paul was one of the foremost in these violent persecutions against the new faith. When a rumour spread that some of the

worst offenders were actual members of the synagogue in Damascus, he obtained an order to go and arrest them, and started for the town, accompanied by Jews and soldiers. On the road an incident occurred, which completely changed the character of the man, and transformed him from a fanatical persecutor of this faith into its ardent supporter. This incident has been described in two ways; one supernatural, the other natural. According to the first, the party found themselves suddenly enveloped in a dazzling halo of light, and fell on their faces to protect their eyes. A voice demanded of St. Paul, why he persecuted the Christians, and, in response to his question, "Who are you?" answered, "Jesus."

According to the second, St. Paul, overcome by the heat and fatigue of the march, and the mental excitement his mission had brought upon him, fell senseless on the road, and was carried by his companions to Damascus, where he remained for several days blind, a prey to fever and delirium. A Christian named Ananias attended him during his illness. Paul felt remorse for the cruel treatment to which he had subjected the Christians, learned of Ananias enough of their principles to change his opinions completely, became a convert to the new faith, was baptised, and henceforth preached the Gospel of Christianity with a vigour and pertinacity that outstripped all his fellow believers. This latter account probably grew out of the fact mentioned in Scripture, that no one but the Apostle heard words. He says himself, "They that were with me heard not the voice of him that spake to me"—Acts xxii. 9. It is therefore held by some theologians that the miracle was subjective.

St. Paul claimed, by virtue of the voice on the road to Damascus, to have received a mission direct from Jesus to preach the faith. He did not acknowledge the superior authority of the other apostles, who, indeed, differed from him in one important respect; for, while they restricted their proselyting to their immediate friends and relations, or at all events to the Jews, St. Paul strove to convert the world—Jew and Gentile. A limited sect, which might have remained a feeble branch of Protestants against the Jewish faith, became in his hands a religion in itself, destined to rival, in the quality of its converts, if not in their number, the older religions of the East.

Paul was not a handsome man; his face was not pleasing, his figure was short and thick, and round-shouldered. Nor was he an eloquent

speaker; "his discourse rarely travelled beyond the repeated assertion that Jesus was the true Son of God, put to death by the priests"; but he had an inexhaustible fund of energy, though continually suffering from ill-health, and excited astonishment by his bold audacity in preaching a doctrine that might at any moment subject him to a violent death. A moral hero like this had never before been seen. He remained three years at Damascus, then returned to Jerusalem, where he had a narrow escape from his enemies, being let down in a basket from a window overlooking the ramparts.

After preaching in various towns with little success, he went with Barnabas to Antioch, undertaking to found a Christian church there, as a rival to the one already established at Jerusalem. The latter required its members to be Jews, and obliged them to conform to the Jewish rites established by Mosaic law; but the new branch admitted all as converts, and dispensed with the rites. This liberality on the part of Paul was looked upon by the other apostles of the Christian Church as a grave scandal, and led to many unpleasant complications. They refused to sit at the same table, or associate with his converts. These dissensions are described with singular emphasis by himself in his Epistle to the Galatians. This letter, together with those to the Romans and the Corinthians, are undoubtedly the best authenticated documents relating to his life and the origin of the Christian Church.

Of the numerous voyages made by St. Paul and his companions to propagate the Christian faith, we need give but a brief summary.

He made his "first circuit" in company with Barnabas and Mark, visiting Cyprus, Pamphylia, Pisidia, and Lycaonia. He made his second circuit with Silas, visited Cilicia, Lycaonia, Pisidia, Phrygia, and Galatia. With Luke he carried the Gospel into Europe, preached at Philippi, Thessalonica, and Berœa, at Athens, Corinth, and Ephesus; appearing again in Jerusalem and at Antioch, when he rebuked Peter, the "apostle of the circumcision." Here he wrote a letter to the Galatians, and one to the Corinthians. Shortly after this, he was mobbed at Ephesus. Escaping to Macedonia, he wrote again to the Corinthians, then visited them, and spent the winter there, writing the Epistle to the Romans. Sailed to Ephesus, Acre; returned to Jerusalem, where he was beset by the Jews; was rescued by Roman officers, tried, and sent a prisoner to Rome. Detained here for two years, he writes the Epistles to the Ephesians, Colossians, and Philip-

pians. Released, he went to Spain, returning again to Jerusalem and Antioch. He then made his last circuit, Ephesus, Crete, Corinth; spent the winter at Epirus, then went to Dalmatia and Troas. At this time came the burning of Rome, persecution of the Christians; Paul was arrested and sent to the capital, where his mission came to an end. Whether he was put to death or died obscurely during some one of the voyages he is said to have undertaken after his first captivity, is not known with certainty. Tradition asserts that he died at Rome, a martyr to the faith; the fate of many other Christians during the last years of the reign of Nero. At his death the total number of Christians at the various centres is supposed to have been about one thousand; these primitive groups scarcely numbered more than a dozen members each, the meetings being held in private houses.

It must be remembered that the journeys of St. Paul and his companions were not made like those of modern missionaries, at the expense of rich societies, but resembled the wanderings of journeymen mechanics, seeking employment from place to place. They lived by the labour of their hands—Paul wove tent-cloth—and they remained to work and preach wherever they could find employment. They travelled on foot, lived on little, were frequently ill-treated, sometimes imprisoned, and were fortunate indeed to escape with their lives. A book has been written upon the *Acts* of the Apostles; a volume might be written upon their *sufferings*, as revealed in the Epistles. We have enumerated the one; of the other a startling summary is presented by Farrar:—

"That life of his, as it stands revealed to me in his own Epistles, how sad it was, and how fruitful! From that day on which, blind and trembling, and with the scars of God's own thunder on his soul, he had staggered into the streets of Damascus, what a tragedy had encompassed him of ever-deepening gloom! That first peril, when he had been let down in a basket through a window—the flights from assassination—the hot disputes at Antioch—the expulsion from Iconium—the stoning at Lystra—the quarrel with his own heart's brother—the acute spasms of that impalement by the stake in the flesh at Galatia—the agony in Macedonia, of outward fightings and inward fears—the five Jewish scourgings—the three Roman flagellations —the polished scorn of Athens—the factious violence of Corinth—the streaming tears of the parting at Miletus—the gnashing fury of Jewish

mobs—the illegal insolence of provincial tribunals—these were but a fragment, and a small fragment, of his trials and miseries. Even the brute forces of Nature seemed to be against him—he had to struggle in her rushing water-courses, to faint in her sultry deserts, to toss for long days and nights in leaky vessels on her tempestuous seas. This was the perilous, persecuted life on which he had to look back as he sat chained to the rude legionary in that dreary Roman prison."

There are several representations of the Apostle upon medals and in ivory carvings, as well as numerous descriptions of his personal appearance, to which we have already referred. It remains to say a word concerning his character and historical position. It is certain that he had in him something of all three of the great civilisations of the ancient world; by birth he was a Jew and a Pharisee, yet he was born in a Greek city, a city claiming to rival Athens; but this Greek city was in a Roman province, thus making him a Roman citizen. Thus he was by his origin well fitted to be the expounder of a cosmopolitan religion. "St. Peter was the Apostle of Catholicity, St. John was the Apostle of Love, St. Paul the Apostle of Progress." Each of these three chosen ones represented a special side of human nature—Will, Emotion, and Intellect. While Peter is the symbol of the Church militant, the rock on which the church is built, St. John the beloved, is the forerunner of that mystic love, that tender piety, ever and anon appearing in the course of its history, in the lives of St. Bonaventura, St. Francis, and the author of the Imitation. These are classed together on the one hand, while its more masculine minds, Augustine, Thomas Aquinas, Calvin, and Luther, stand on the other, and with them St. Paul.

The character which in our modern times he is found most to resemble is Luther. The one quality common to both, in a transcendent degree, is moral energy.

What is the great Apostle's place in history? He introduced Christianity to the civilisation of Europe, becoming its chief champion to all mankind; he exalted the practice of Faith, Hope, and Charity—by these two acts creating a world-religion. Christ being God, St. Paul is His Apostle; one the spiritual head, the other the temporal founder. This is his title: The temporal Founder of Christianity.

St. PAUL

CHRONOLOGY OF HIS LIFE

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St. Augustine



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SAINT AUGUSTINE

354-430

THE CHRISTIAN THEOLOGY

THE "Doctor of Grace," as he has been termed, was born on November 13, 354, at Tagaste in Numidia, of parents who belonged to a good family, though they were not very rich. His father Patricius was a Pagan, and of a hasty and choleric disposition, but the good example of St. Monica, his wife, at length taught him the meekness of the Christian religion, and he was baptized shortly before his death. The pious St. Monica endeavoured to instil the true faith into the mind of her son Augustine from his tenderest infancy, as, to use her own expression, she "considered herself only half a "mother until she had communicated the life of grace to him who owed to "her his natural life." Patricius, on the other hand, thought only of his son's advancement in the world.

Augustine was sent to be educated at Madaura, a neighbouring city, where he studied grammar, poetry, and rhetoric. In his seventeenth year he proceeded to Carthage, where he easily held the foremost place in the school of rhetoric. Unhappily his morals now became corrupted. He describes in his book of "Confessions" the frightful abyss of miseries into which he plunged. In that marvellous work he accuses himself of having begun to offend God at an age which is called, by an abuse of words, the

age of innocence; he deplores the time he wasted in profane studies; and laments that the perusal of the writings of heathen poets so inflamed his imagination that he fell into the sin of impurity. The holy doctor none the less recognises the advantages he derived from reading the poets. This study not only perfected his language, but it developed the faculties of his mind, particularly that of invention, which characterises creative geniuses. It likewise communicated to him that richness and sublimity of thought and expression which exalt nature above itself; a facility in expressing ideas with elegance; and the power to employ, where necessary, bold passages and picturesque imagery.

About this period the death of his father threw him upon his own resources. To crown his misfortunes, the inquisitiveness and restless activity of his mind drew him into the sect of the Manichæans, in which he continued nearly nine years. Thus the corruption of his morals led to the loss of his faith. His virtuous mother, St. Monica, was not long in learning this, and the alarm which she felt at the first faults of her son, was redoubled by the prospect of the new danger he was incurring. She confided her sorrows to a pious bishop whom she exhorted to undertake the conversion of Augustine. "It is not time yet," he replied; "let us be content to pray for him, and "reassure yourself, for it is not possible that a son for whom so many tears "have been shed should perish." This answer was regarded as an oracle of God. Fascinated, rather than convinced, the young proselyte was far from finding in the doctrine of Manichæism the repose for which he so ardently longed; and when finally he escaped from the idle dreams of this sect he embraced the errors of the Academicians, which led him to doubt everything.

In 383 he went to Rome and after a short stay there proceeded to Milan, where he became a teacher of rhetoric. This event, fortuitous in appearance, was anything but an indifferent one in the designs of Providence. The Bishop of Milan was St. Ambrose, who received the new professor with a kindness which began to remove many of his prejudices. Augustine frequently attended the sermons of St. Ambrose, but the more he was forced to render homage to the prelate's eloquence the more he placed himself on his guard against persuasion, shutting his eyes to the light which ever pursued him. One day, being a prey to the most violent agitations, his face streaming with tears which flowed involuntarily from his eyes, he

had fled the company of some faithful friends in order to seek, in a grove in his garden, the solitude and the calm which his heart craved for. Throwing himself on the ground he invoked the assistance of Heaven, when on a sudden he heard, as it were, the voice of a child which, singing, frequently repeated these two words in Latin, "Tolle, Lege; Tolle, Lege" ("Take up and read"). Interpreting the voice to be a Divine admonition, he returned in haste to the place where he had left the book of St. Paul's Epistles. He opened the volume, and read in silence the following words on which his eyes first rested: "Not in revelling and drunkenness; not in "chamberings and impurities; not in strifes and envy; but put ye on the "Lord Jesus Christ, and make not provision for the flesh in its concu- "piscences." Scarcely had he finished the perusal of this passage when a ray of light came to illuminate his understanding, to dispel the darkness of his former hesitation, and to inflame his heart with a celestial ardour. This conversion of St. Augustine, which was no less striking than that of St. Paul himself, happened in the year 386. The good news was immediately conveyed to St. Monica, who was transported with joy. In the following year Augustine and his natural son Adeodatus were baptized at Milan by St. Ambrose.

Augustine now renounced his profession of rhetorician and returned to his native place. On his arrival there he distributed his possessions among the poor, and lived in a community with some of his friends. The religious Order of the Hermits of St. Augustine dates its foundation from this epoch in 388. Going afterwards to Hippo he was ordained priest by Valerius, Bishop of that place (391). In 395 he became coadjutor of Valerius, and in the following year succeeded him in the bishopric of Hippo. He now lived in community with the clergy and performed all the duties of the episcopal office. This is the origin of the Regular Canons of St. Augustine—a distinct Order from that of his Hermits. St. Augustine also instituted a nunnery of his Order, and his sister became its first abbess.

He died at Hippo on August 28, 430, when that city was threatened by the Vandals.

Of his great labours, his disputes with Manichæans, Arians, followers of Priscillian, Origen, and Tertullian, the Donatists and Pelagians—allowing no doubtful utterance of doctrine to pass without question—his vast correspondence with emperors, nobles, doctors, missionaries, and bishops, in every quarter

of the globe, on questions of dogma, discipline, and policy ; his solid words of commentary, criticism, morality, philosophy, theology, and poetry, the list of which forms a whole catalogue; it is needful here to note only the most important.

The heresies that he chiefly controverted were : that of the Manichæans, who held that the evil spirit resided in matter, and hence that the human body was evil; the Donatists, whose tendencies were theocratic, and who were inclined to rebel against civil government; and the Pelagians, who denied that the sin of Adam affected his descendants, holding that each man is born innocent, and becomes responsible only for his own acts.

His two principal books are the never-to-be-forgotten " Confessions," and that noble work, his master-piece, " The City of God." The former of these belongs to the domain of autobiography, a favourite book in all ages; the latter to that of the philosophy of history; in it he maintains that the existing material world, the great pagan empire, the city of Rome, is corrupt and ruined, and about to disappear; but there exists with it, side by side, the new spiritual world, the Christian empire, the city of God, which is in Heaven and eternal.

" Of these twelve books," says the Author, in an introduction, " the " first four contain an account of the origin of these two cities—the city of " God and the city of the world; the second four treat of their history or " progress, and the third and last four of their deserved destinies."

The Roman Catholic Church owes its outward foundation to four Latin Fathers : Jerome established its monasteries, Gregory its missions, Ambrose its ceremonial; Augustine, the greatest of all, established its theology.

Still, when all is said, it is by the " Confessiones " that he is best known. The singular simplicity and naivete of their avowals, coupled with a strange earnestness and the wrapt devotion exhaled by every line, stamp the book as unique, not only in the history of the church, but in the history of literature.

St. AUGUSTINE

CHRONOLOGY OF HIS LIFE

354	BORN AT TAGASTE.		
371	STUDIES AT CARTHAGE	Age	17
373	EMBRACES MANICHÆISM	„	19
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387	BAPTIZED BY ST. AMBROSE; MOTHER DIES; "DE ACADEMICS"	„	33
388	RETURNS TO AFRICA	„	34
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395	MADE BISHOP OF HIPPO	„	41
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EXTRACTS FROM AUGUSTINE'S CONFESSIONS

HIS INFANCY.

YET suffer me to speak in the ears of Thy mercy, who am but dust and ashes; suffer me to speak, for behold it is to Thy mercy I speak, and not to man that may scoff at me; and perhaps Thou also for the present laughest at me, but in good time, Thou wilt turn to me, and have pity on me. And what is it I would say, O Lord my God, but that my silliness cannot tell how or whence I first came hither into this dying life (shall I call it?) or living death. And behold immediately the comforts of Thy tender mercies attend me, as I have been told by the parents of my flesh, of whom and in whom Thou hast formed me in time; for I remember nothing of it. The comforts then of a woman's milk were prepared for me; neither did my mother or my nurse fill their own breasts; but it was Thou, O Lord, who through them gavest me that food of my infancy, according to Thy ordinance, and the riches of Thy bounty which reach even to the lowest things. Thou also gavest to me to desire no more than what Thou gavest, and to them who nursed me to be willing to bestow on me what Thou gavest them; for they, by an affection regulated by Thy providence, were delighted to impart to me what they abounded with from Thee. It was good for them that I received this good from them, which indeed was not from them but by them. For from Thee, O God, are all good things; and from Thee, my God, cometh my universal salvation, which I have learned since from Thy voice expressed to me by all these things which Thou gavest me both within and without; for at that time I knew how to suck, and to be pleased with what was delightful to my flesh, and to cry when I was offended, and nothing more than this. Afterwards I began to smile and laugh, first when I was asleep, and then when I was awake; for this has been told me of myself, and I believe it, because we see it so of other infants; but I remember nothing of what then passed in myself.

HIS LOVE OF GOD.

Too late have I loved Thee, O Beauty so ancient, O Beauty so new! too late have I loved Thee! And behold Thou wast within, and I was abroad, and then I sought Thee, and deformed as I was, ran after those beauties which Thou hast made. Thou wast with me, and I was not with Thee; those things kept me far from Thee, which could have no being but in Thee. Thou hast called, Thou hast cried out, and hast pierced my deafness. Thou hast lightened, Thou hast shone forth, and hast dispelled my blindness. Thou hast sent forth thy fragrancy; and I have drawn my breath, and pant after Thee; I have tasted Thee, and am hungry after Thee; Thou hast touched me, and I am all inflamed with the desire of Thy embraces.

But what then is it that I love, when I love Thee? Neither the beauty of the body, nor the graceful order of time, nor the brightness of light, so agreeable to these eyes, nor the sweet melody of all sorts of music, nor the fragrant scents of flowers, oils, or spices, nor the sweet taste of manna, or honey, nor fair limbs alluring to carnal embraces. None of these things do I love, when I love my God. And yet I love a certain light, and a certain voice, and a certain fragrancy, and a certain food, and a certain embrace, when I love my God, the light, the voice, the fragrancy, the food, and the embrace of my inward man; where that shines to my soul which no place can contain, and where that sounds which no time can measure, and where that smells which no blast can disperse, and where that relishes which no eating can diminish, and where that is embraced which no satiety can separate. This it is that I love, when I love my God.

And what is this? I asked the earth, and it said 'Tis not I. And all things therein confessed the same. I asked the sea and the deeps and the living things thereof, and they answered, We are not thy God, seek higher above us. I asked the fleeting air above, and the whole region of it, with its inhabitants, cried out—Anaximens is mistaken, I am not God. I asked the heavens, the sun, the moon, and the stars. Neither are we, said they, the God whom thou seekest. And I said to all these things which stand around the doors of my flesh—You have told me concerning my God, that you are not He, give me at least some tidings of Him. And they all cried out with a loud voice: It is He that made us. My asking was my considering them, and their answering was the beauty I discovered in them.



St. Bernard

OF GOD.

Too late have I known Thee, O Beauty so ancient, O Beauty so new! too late have I loved Thee! Thou wast within, and I was abroad, and then I sought Thee, and deformed as I was, ran after those beauties which Thou hast made. Thou wast with me, and I was not with Thee; those things kept me far from Thee, which could have no being but in Thee. Thou hast called, Thou hast cried out, and hast pierced my deafness. Thou hast lightened, Thou hast shone forth, and hast dispelled my blindness. Thou hast breathed forth thy fragrancy; and I have drawn my breath, and panted after Thee; I have tasted Thee, and am hungry after Thee; Thou hast touched me, and I am all inflamed with the desire of Thy embraces.

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SAINT BERNARD

1091-1153

MONASTIC LIFE

This famous saint was born at the castle of Fontaine, near Dijon, in Burgundy, in 1091. His father, a knight named Tescelin, was descended from the Counts of Châtillon, and his mother, Aleth or Elizabeth, was daughter of the Count de Montbard. He was educated at Châtillon, where he astonished his masters by the rapidity of his progress. When he was fourteen years old he lost his mother, and at the age of twenty-two he resolved to embrace the severe Cistercian institute. Neither the prayers of his friends nor the remonstrances of his relatives could triumph over his determination to seclude himself in the cloister. It was perilous, indeed, to try to divert him from his vocation, for those who gave him an opportunity to justify himself ran the risk of being converted to his views. Many of those who sought to retain him in the world followed him to the monastery of Citeaux, which had then been founded fifteen years, and was governed by St. Stephen. His five brothers, his uncle Gaudry, and more than twenty other proselytes there pronounced with him the solemn vows in 1114. Already his stirring eloquence induced sons to leave their fathers and

husbands their wives; and families were broken up in order that monasteries might be peopled.

Two abbeys, offshoots of Citeaux, were founded at this period: La Ferté in 1113, and Pontigny in 1114. Bernard was charged with the foundation of a new house in the diocese of Langres in Champagne. Accordingly he and twelve other monks settled in a desert called the Valley of Wormwood, where they erected with their own hands the first cells that sheltered the humble community, of which Bernard, scarcely twenty-four years of age, became the first abbot. By their unceasing toil the fraternity so improved the appearance of the locality that it was called Clairvaux, or "Beautiful Valley." A daughter of Citeaux, the abbey of Clairvaux became in its turn the mother of several communities, such as Fontenay and Trois-Fontaines, both of which were founded by St. Bernard.

From the year 1128 he took part in important public affairs which had no connection with the administration of his abbey. Notwithstanding his love of retirement, yet obedience and zeal for the Divine honour frequently drew him from his beloved cell; and so great was the reputation of his learning and piety that all potentates desired to have their differences determined by him. Bishops regarded his decisions as oracles or indispensable laws, and referred to him the most important affairs of their churches. The Popes looked upon his advice as the greatest support of the Holy See, and all people had a very profound respect and an extraordinary veneration for his person and sanctity. It may be said of him that even in his solitude he governed all the churches of the West. The remarkable conversions of great princes and prelates wrought by St. Bernard were very numerous.

He warmly espoused the cause of Innocent II., whose claim to the Chair of St. Peter was contested by Anacletus. After persuading the kings of France and England to support Innocent, he accompanied that Pontiff to Italy. Finally, in 1138, the schism was healed, and Innocent was acknowledged as legitimate Pope by the whole Church. St. Bernard was now able to see the fruit of his eight years of toil and contest. He returned modestly to France, and re-entered his cloister with the same simplicity with which he had quitted it.

In 1140 he was present at the Council of Sens, where he demanded

the condemnation of Peter Abelard. He has been reproached for his zeal on this occasion; but a proof that he was not actuated by personal animosity is to be found in the fact that he became cordially reconciled with Abelard as soon as the latter had abjured his erroneous opinions.

We now come to the most important event in the life of St. Bernard. He was intrusted by Eugenius III., formerly one of his monks, who had been elected Pope, with the task of preaching the second Crusade. This commission he executed with almost incredible success in all the chief provinces of France, and afterwards in the principal cities of Germany. Multitudes of all classes flocked to listen to his words. Pale and attenuated to a degree which seemed almost supernatural, his contemporaries discovered in the mere glance of his eyes something which filled them with wonder and awe. That he was kept alive at all appeared to them a perpetual miracle; but when the light from that thin calm face fell upon them, when the voice flew from those firm lips, and words of love, aspiration, and sublime self-sacrifice reached their ears they were no longer masters of themselves or their feelings. So thoroughly did he arouse men's minds that, to use his own expression, the towns and castles were changed into deserts, and everywhere widows were to be seen, "whose husbands were not yet dead." He adds that scarcely one man was left to seven women. The failure of this unfortunate Crusade raised a great storm against St. Bernard, because he had seemed to promise success. His answer was that he confided in God's mercy for a blessing on an enterprise undertaken for the honour of His divine name; but that the sins of the army were the cause of their misfortunes.

Having retired to the abbey of Clairvaux, he spent the remainder of his days in the study of the Holy Scriptures, and in the practice of the most vigorous penance. His body, already enfeebled by his apostolical labours, succumbed to these ascetical austerities. He died on the 20th of April, 1153.

His name was solemnly enrolled among the Saints by Pope Alexander III. in 1165.

The monastery of Clairvaux, a most stately and spacious structure in the eighteenth century, was in its founder's time a low and mean building; yet St. Bernard left in it at his death seven hundred monks. He founded before his death one hundred and sixty other monasteries; and their number was so much increased after his death that, before the dissolution of

religious houses in Great Britain and the northern kingdoms, eight hundred abbeys were subject to Clairvaux, being filiations of that house.

St. Bernard is reckoned among the Fathers of the Church on account of the great excellence of his works, which are exceedingly numerous, and consist of epistles, sermons, and theological treatises. They are all instinct with genius.

Since the birth of Christianity each succeeding age has produced its own peculiar type of "saintly workers." In the beginning, the primitive age, appeared the Apostles, of which the chief was St. Paul. Then came, at the fall of Rome, the Fathers, greatest of whom was St. Augustine. Later on, in the dark ages, upon the foundations of Jerome and Benedict, there rose the Monks, the noblest of whom was St. Bernard. Still later, in the proud pageant of chivalry, there entered the meek and lowly Friars, led by Francis of Assisi. Finally, amid the bursting splendours of the Renaissance of art and learning, came the Reformers—Luther for the North; Loyola for the South.

Each period has its type. Bernard, the Monk, standing at the close of the dark ages, reaches his left hand to the Church Fathers and Apostles behind, and his right to the Friar and the Reformer that are to follow. Thus he links the old world of Antiquity to the new world of Modern Times.

"The key-note," says Farrar, "of that immortal rule to which is due a very large part of the vast services rendered to the world by true and uncorrupted monasticism, is *self-abnegation.* Antony has shown the foundation of individual freedom in self-conquest. Benedict showed the foundation of social freedom in self-surrender. Poverty, chastity, and obedience, were the vows of the Monk; humility and silence his rules; his three occupations were reading, prayer, and work. It was the Monks who kept alive the flickering light of civilisation, while Europe was passing through her long night, and the crowning example is Bernard—St. Bernard of Clairvaux—rebuking princes, upholding Popes, firing all Europe to a new Crusade, living in utter poverty, daily asking himself the stern question, 'Bernard, wherefore art thou?'—these are but stray gleams from a life of steady radiance."

EXTRACTS FROM THE IMITATION OF CHRIST

[This book, the most important production perhaps of the Middle Ages, though not the work of St. Bernard, is a complete expression, the manual *par excellence* of the Devout Life of which he was the initiator.]

Of the Imitation of Christ, and the Contempt of the Vanities of the World.

"He that followeth Me, walketh not in darkness," saith the Lord.

These are the words of Christ, whereby we are admonished, how we must imitate His life and conversation, if we would be truly enlightened and delivered from all blindness of heart.

Let it then be our chief study to meditate on the life of Jesus Christ.

The teaching of Christ surpasseth all the teachings of the Saints; and he that hath His Spirit, will find therein a hidden manna.

But it happeneth that many, from the frequent hearing of the Gospel, feel little emotion, because they have not the Spirit of Christ.

But he that would fully and with relish understand the words of Christ, must study to conform his whole life to Him.

What doth it profit thee to dispute deeply about the Trinity, if thou be wanting in humility, and so be displeasing to the Trinity?

In truth, sublime words make not man holy and just; but it is a virtuous life that maketh him dear to God.

I would rather feel compunction, than know how to define it.

If thou didst know the whole Bible outwardly, and the sayings of all the philosophers, what would it profit thee without the love of God and His grace?

"Vanity of vanities and all is vanity," but to love God and serve Him alone.

This is the highest wisdom, by despising the world, to make progress towards the kingdom of heaven.

It is vanity, therefore, to seek perishing riches, and to trust in them.

Vanity also it is to court honours, and to lift up one's self on high.

Vanity is it to follow the desires of the flesh, and to desire that for which hereafter there must be a heavy penalty.

Vanity is it to wish a long life, and take but little pains about a good life.

Vanity is it to attend only to the present life, and not to look forward to the things that are to come.

It is vanity to love what is passing away with all speed, and not to be hasting thither where endless joy abideth.

Oftentimes call to mind the proverb: "The eye is not satisfied with "seeing, nor is the ear filled with hearing."

Study, therefore, to wean thy heart from love of visible things, and to betake thee to the things unseen; for they that follow the pleasure of their senses sully conscience, and lose the grace of God.

Truly a lowly rustic that serveth God is better than a proud philosopher who pondereth the courses of the stars, and neglecteth himself.

If thou wouldst know and learn anything to the purpose, love to be unknown, and to be esteemed as nothing.

This is the highest and most profitable lesson, truly to know and despise ourselves.

To think nothing of ourselves, and always to judge well and highly of others, is great wisdom and perfection.

Of avoiding Vain Hope and Arrogance.

He is a vain man that putteth his hope in man, or in things created.

Be not ashamed to wait on others for the love of Jesus Christ, and to be looked upon as poor in this world.

Depend not upon thyself, but place thy hope in God.

Do what thou canst and God will be with thy goodwill.

Trust not in thine own knowledge, nor in the cunning of any man

living, but rather in the grace of God, who helpeth the humble, and humbleth them that presume upon themselves.

Glory not in riches, if thou hast them, nor in friends, because they are powerful; but in God, who giveth all things, and desireth to give Himself above all things.

Boast not thyself of thy stature or beauty of body, which with a little sickness is spoiled and disfigured.

Be not proud of thy abilities or thy talents, lest thou offend God, to whom appertaineth whatever good thou mayest naturally have.

Esteem not thyself better than others, lest perhaps thou be accounted worse in the sight of God, who knoweth what is in man.

Be not proud of thy own good works, for the judgments of God are other than those of men; and what pleaseth men oftentimes displeaseth Him.

If thou hast any good in thee believe still better things of others, that thou mayest preserve humility.

It will do thee no harm to put thyself below everybody, but it will hurt thee very much to put thyself before any one.

Continual peace dwelleth with the humble; but in the heart of the proud is frequent envy and indignation.

Fawn not upon the rich, and be not fond of appearing in the presence of the great.

Desire to be intimate only with God and His holy angels, and shun the acquaintance of men.

It is a very great thing to be in a state of obedience, to live under a superior, and not to be one's own master.

What is the reason why some of the Saints were so perfect and contemplative?

Because their whole study was to mortify themselves wholly from all earthly desires; and so they were able to cleave to God with all their inmost heart, and freely to attend to themselves.

Inconstancy of mind and little confidence in God is the beginning of all evil temptations.

For first there cometh into the mind a simple thought; then a strong imagination; afterwards delight; and, finally, the evil motion and consent.



St. Francis



ST. FRANCIS OF ASSISI

A.D. 1182-1226

FOUNDER OF THE ORDER OF FRIARS MINORS

St. Francis of Assisi is one of the most venerated saints of the Roman Church, and one of the most glorious figures in the band of illustrious men which medieval Catholicism has bequeathed to the admiration of the world.

Towards the end of the twelfth century, in the year 1182, Francis Bernadone, the son of Pietro Bernadone, a wealthy merchant, and Madonna Pica, his wife, was born in Umbria, at the little town of Assisi, which has since become illustrious through his name and memory. Pietro was in France when his son was born, and the mother, in his absence, called the boy Giovanni, but when the merchant returned he changed the name to Francesco, for love, it is said, of the land he had just quitted.

Being destined for a commercial life, Francis received a fair amount of education and early acquired a knowledge of the French or Provençal language, of which he was always extremely fond. As a youth he was fond of society and fine clothes, of merry entertainments, of music and song, and of pleasure generally. The inhabitants of Assisi called him the "Flower of Youth."

The first epoch of his life lasted till he was twenty-five years old. He was then taken prisoner in an attack on Perugia, where he remained in captivity for a twelvemonth; and an illness he there contracted having diverted his thoughts from earthly things, he resolved to become a soldier of Christ. In his zeal to rebuild the church of St. Damian, he resolved to devote to this purpose the proceeds of the sale of some property belonging to his father. Bernadone was so incensed that he beat Francis unmercifully, put fetters on his feet, and locked him in a chamber, from which, however, his mother released him. The angry father next summoned his son to appear before the bishop, who directed that the money should be restored. "Not only the money," cried Francis, with indignation, "but everything "that can be called his—even the clothes he has given me—I will restore." And throwing off his garments he piled them in a heap before the astonished assembly, placing the money on the top of all. "Bear witness, all present," he exclaimed, "up to this time I have called Pietro Bernadone father, but "now I am the servant of God. I have restored to him the money which "he sought with so much fury, and even the clothes I have had from him; "and henceforth I will say only 'My Father who art in heaven'—no more "my father Pietro Bernadone." The bishop tenderly threw over the young man the episcopal mantle, and ordered some garment to be brought in for him. The frock of a poor labourer was found. This first alms Francis received with gratitude. The remarkable event just described, which is termed his "conversion," happened in the year 1206.

Thenceforward Francis devoted himself exclusively to works of piety and charity. He begged in the streets for money to repair the church of St. Damian, and assisted the masons by carrying the stones with his own hands. He frequented the hospitals, washing the feet and kissing the ulcers of the lepers. His excessive humility in dress and demeanour began after a time to win sympathy for him. Bernardo di Quintavalle, a rich merchant, sold all his estate, distributed it among the poor, and came to pray with Francis. To him was soon joined Pietro di Catanio, a canon of the cathedral of Assisi. These brethren received the dress of Francis, consisting of a coarse robe of serge, girded with a cord, on August 16, 1209, from which day the foundation of the Franciscan Order properly dates. The name chosen by Francis for the members of his community was that of "Friars Minors" —Lesser Brothers, the poorest and humblest of God's servants. Practising

the strictest poverty, he would not allow any temporal property to be vested in the Order.

At the beginning Francis and his companions occupied a little cottage just outside the wall of the city of Assisi, but when their number increased they retired to a little church called Portiuncula, belonging to the Benedictine monks of Subiaco, who gave it that name because it was built on a small estate or parcel of land which belonged to them. It stands in the open plain, about a mile from Assisi. The Order increased so rapidly that the second General Chapter held in 1219, was attended by 5000 friars. Pope Innocent III. verbally approved the Order in 1210; a like approbation was given to it in 1215 by the Fourth Lateran Council; and Pope Honorius III. confirmed the Rule by a bull dated November 29, 1223. In 1212 Francis gave his habit to St. Clare, who, under his direction, founded the institute of holy virgins, which was called the Second Order of St. Francis. The nuns of this Order are now called "Poor Clares." The Third Order of St. Francis was instituted by him in 1221, for persons of both sexes, married or single, living in the world, and united by certain rules and exercises of piety compatible with a secular state. St. Francis undertook various missions to spread the knowledge of the Catholic faith. Desiring to win the crown of martyrdom, he went to Palestine in 1219, and passed into the camp of the Saracens. He was captured and taken before the Sultan, whom he earnestly exhorted to embrace the Christian religion. The Sultan granted certain privileges to the Franciscan Order and permitted its founder to return to Italy.

Two years before his death Francis was praying on Monte Alverno, when there appeared before him a seraph, having between his wings the figure of a man crucified, with his hands and feet stretched out, and fastened to a cross. From this period, it is said, Francis bore in his flesh the "stigmata" or marks of the sacred wounds, and was more inflamed than ever with the seraphic ardour of divine charity. Owing to this circumstance, he received the designation of "seraphic," which has been continued to his Order.

This great saint was only a deacon, his humility having prevented him from being ordained priest.

He died near Assisi, October 4, 1226, and two years afterwards he was canonised under the auspices of Gregory IX.

The personal appearance of St. Francis is thus described by his friend Thomas de Celano : " He was of middle stature, rather under than over; with an oval face, and full but low forehead; his eyes dark and clear, his hair thick, his eyebrows straight; a straight and delicate nose, a voice soft, yet keen and fiery; close, equal, and white teeth; lips modest yet subtle; a black beard not thickly grown; a thin neck, square shoulders, short arms, small hands and feet, delicate skin, and little flesh; roughly clothed; sleeping little; his hand ever open in charity."

The Franciscan Order has produced several popes and a great number of cardinals, bishops, and other persons eminent for learning and virtue. There have been several " reforms " of this famous Order, which has always maintained its popularity in the Roman Catholic Church. The Observantists, the Capuchins, the Recollets, and the Discalced Franciscans are branches of the great tree planted by St. Francis of Assisi.

Ruskin, in his " Mornings in Florence," speaks incidentally of the Reformer as follows : " Christianity went on doing her best, in Etruria and elsewhere, for four hundred years,—and her best seemed to have come to very little,—when there rose up two men who vowed to God it should come to more. And they made it come to more, forthwith; of which the immediate sign in Florence was that she resolved to have a fine new cross-shaped cathedral instead of her quaint old little octagon one; and a tower beside it that should beat Babel. The two men who were the effectual builders of these were the two great religious Powers and Reformers of the thirteenth century; St. Francis, who taught Christian men how they should behave; and St. Dominic, who taught Christian men what they should think. In brief, one the Apostle of Works, the other of Faith. Each sent his little company of disciples to teach and preach in Florence; St. Francis in 1212; St. Dominic in 1220. And when they had got Florence, as it were, heated through, she burst out into Christian poetry and architecture, of which you have heard much talk—burst into bloom of Arnolfo, Giotto, Dante, Orcagna. Now the gospel of Works, according to St. Francis, lay in three things : You must work without money, and be poor; you must work without pleasure, and be chaste; you must work according to others, and be obedient."



ERASMUS

The [illegible] is thus described by his friend Thomas [illegible] stature, rather under than over: with an [illegible] head; his eyes dark and clear, his hair thick, his [illegible] straight and delicate nose, a voice soft, yet keen and [illegible] small, and white teeth; lips modest yet subtle; a [illegible] beard; a thin neck, square shoulders, short arms, small hands and feet, [illegible] skin, and little flesh; roughly clothed; sleeping little; his hand ever open in charity."

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ERASMUS

1466-1536

REVIVAL OF LEARNING

THE GREEK TESTAMENT

THERE are few men of equal historical importance with Erasmus, whose position has been the occasion of so much controversy. To this day he is ranked by some writers as one of the "Reformers"; that is, as one of the group of men with Luther at their head who, by their teaching and course of action, brought about the separation of great part of Europe from the Papacy, and set up a new dogmatic system in rivalry with that of Rome. The facts, however, are that Erasmus remained in communion with the Church to the day of his death, that he disapproved and opposed the heroic method of Luther, that his beliefs and aims were different from Luther's, and that while doctrinal reform was a main object with Luther, Erasmus was indifferent about it, and expressly submitted his own judgment to that of the Church.

Erasmus, reputed the greatest scholar and wit of his age, was one of the most powerful instruments of "the new learning." He never pretended to be a Christian evangelist. He desired a Christian reformation, but it was chiefly a reformation of manners; and this he hoped would be brought about by

forces within the Church, by the gradual spread of culture, not by schism and dogmatic revolution. He never leaned to the neo-paganism of the Italian Renaissance. Indeed, his "Ciceronianus" was a covert attack upon the neo-pagans whom he dared not assail openly. By his labours as a scholar he prepared the way for the Reformation, from which he held himself aloof; and by his printed Greek Testament he furnished the Reformers with their most potent weapons.

He was born at Rotterdam on the 28th of October, about the year 1466. From the first, "misfortune marked him for her own." He was a love-child; and, as his parents were never married, more by others' faults than by their own, he bore the brand of bastardy. His father's name, Gerhard, "the beloved," he translated into Latin "Desiderius," and into Greek "Erasmus." He was tenderly cared for by his parents; but at fourteen lost them both. His guardians proved unfaithful and virtually compelled him to enter a monastery; but the austerities of the monastic life were repulsive to his comfort-loving nature, and, quitting his cell, he became private secretary to the Archbishop of Cambray. Soon afterwards he took priest's orders. Next he went to study at Paris, where he had the while to earn his living by teaching. Eager to learn Greek, and without the means of going to Italy, he came to England (1497 or 8) to study at Oxford, where Greek was taught by scholars who had lately been in Italy. Here he became the warm friend of Colet and More. Colet was not only a lover of the new learning, but a fervent Christian, longing for reformation of the Church, and Erasmus was powerfully impressed by his views and aspirations.

Early in 1500 he left England for Italy, but his money was seized at Dover custom-house, and he had to stay in France. About this time he published his "Adagia," which from small beginnings grew into a large collection of extracts, with witty and learned commentaries. In 1501 appeared his "Enchiridion Militis Christiani," a tract for the times, setting forth the real nature of the Christian religion. It was translated into French, Spanish, and German, and into English by Tyndale. The book was condemned by the Sorbonne, and burnt by order of the Parliament of Paris.

Revisiting England in January 1506, Erasmus was introduced to Archbishop Warham and Bishop Fisher, and found in them faithful friends. In the summer he set out for Italy. During his three years' stay he visited the principal cities, studied Greek, took a doctor's degree, and obtained a

dispensation from his monastic vows. On the accession of Henry VIII. he was recalled to England and was appointed Professor of Divinity and afterwards Professor of Greek at Cambridge. At More's house he wrote the work which he had planned during his rides on horseback across the Continent. This was the famous "Praise of Folly," entitled, with playful reference to the name of his host, "Encomium Moriæ." Brimful of wit and sarcasm, it assailed the follies of the age, condemned war and field-sports, and especially covered with disastrous ridicule the proud and ignorant scholastic doctors and the cowled monkish impostors. Printed in 1511, within a few months it passed through seven editions. Twenty-seven editions appeared in the lifetime of the author. During this period Erasmus was always in want of money, and used to beg till he was ashamed of it. He left England in 1514 on being appointed member of the Council of the Netherlands, with a sufficient pension. He went first to Basel to get his edition of St. Jerome and his Greek New Testament (at both of which he had been working hard for years) printed by Froben. They were published in 1516. To this Greek Testament, the first published, Leo X. gave his sanction by accepting the dedication. It was accompanied by a new Latin version, and by an earnest "Paraklesis," in which Erasmus set forth his object in publishing it. This work marks an epoch as the beginning of modern Biblical criticism. The edition of St. Jerome was put forth with the same object—the restoration of "the old and true theology." The same year appeared the "Institutio Principis Christiani," the main lesson of which was that the good of the people ought to be the chief object of a Christian ruler. It was written at the same time as More's "Utopia." During the next seven years Erasmus published his "Paraphrases of the New Testament," of which an English translation, by Nicholas Udal, was ordered to be placed in every parish church. In 1518-19, Erasmus published a revised edition of his Greek Testament, with a reply to objections and a discourse on the method of study.

About this time some friendly correspondence took place between Erasmus and Luther and Melancthon. A little later occurred the bitter quarrel with Ulrich von Hutten, to whom Erasmus, from politic motives, refused an interview. He was at this time writing his "Familiar Colloquies," a first edition of which was published without his sanction in 1518. The work was extended in successive issues, and had a very large circulation.

Whispers of heresy were heard, and the book was condemned by the Sorbonne and prohibited by the Inquisition. The relations between Luther and Erasmus, at first friendly and courteous, gradually changed into open and bitter hostility; and Erasmus wrote against Luther's doctrine of the will. Luther's fancy that Erasmus led a life of learned repose without trials or difficulties was strangely at variance with facts. Early left an orphan, robbed of his small patrimony, forced into a monastery, virtually a pauper, practically without kindred, and long without a home, a sufferer from the stone for more than twenty years, so that he had to work standing—this was not a life of enviable repose. His persistence in literary labour through all these cruel circumstances was hardly less than heroic.

As literary adviser to Froben, Erasmus edited and translated several of the fathers and classical authors. He retained his faculties, his industry, his calmness, and his sportive spirit to the last. In the last year of his life the news reached him of the execution of his friends Fisher and More. He was ill at the time, and a few months later died at Basel, after very great suffering, July 12, 1536. His remains were interred in the cathedral.

CHRONOLOGY OF ERASMUS' LIFE.

1467	Born at Rotterdam.		
1486	Enters Augustine Order at Stein	AGE	19
1492	Takes priest's orders	„	25
1496	Studies at Paris	„	29
1497	Visits England	„	30
1498	"Adagia"	„	31
1503	"Enchiridion Militis Christiani"	„	36
1506	Degree of D.D. at Bologna and Turin	„	39
1510	Visits England; made Professor at Cambridge, "Encomium Moriæ"	„	43
1514	Councillor, Brabant	„	47
1516	At Basel; "New Testament in Greek and Latin"	„	49
1521	Settles at Basel	„	54
1522	Colloquia	„	55
1529–35	Resides at Friburg	„	62–68
1536	Dies at Basel	„	69



LUTHER

"YOUNG"

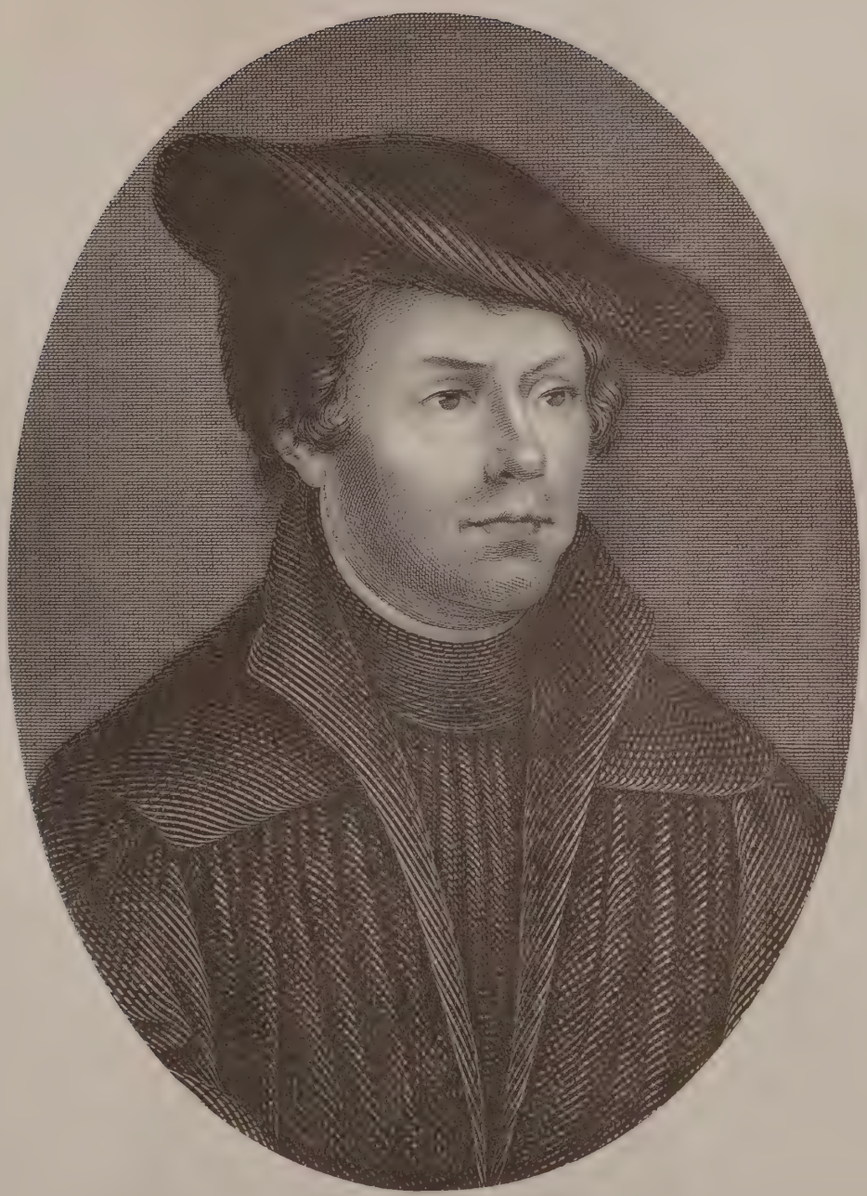
Whilst parts of [illegible] condemned by the [illegible] bonce and [illegible] ...ons between Luther and Erasmus, at [illegible] ...ce changed into open and bitter hostility [illegible] ...ner's doctrine of the will. Luther's [illegible] Erasmus led a [illegible] ...ured repose without trials or difficulties was strangely at variance with [illegible]. Early left an orphan, robbed of his small patrimony, forced into a monastery, virtually a prisoner, practically without kindred, and long without a home, a sufferer [illegible] more than twenty years, so that he had to work standing [illegible] a life of enviable repose. His persistence in literary labour through all these cruel circumstances was heroic, less than heroic.

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LUTHER

Chronology

1467	Born at Rotterdam.
[illegible]	Enters Augustine Order at St[illegible]
1492	Takes priest's orders .
1496	Studies at Paris . . .
1497	Visits England . . . .
[illegible]	"Antigia" . . . . .
1503	"Enchiridion Militis Christiani" . .
[illegible]	Degree of D.D. at Bologna and Turin
[illegible]	[illegible] England; made Professor at [illegible]



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MARTIN LUTHER

1483-1546

THE REFORMATION

PROTESTANTISM

In the Reformation of the sixteenth century, the greatest religious revolution which Christendom had seen, the foremost champion was Martin Luther. In earlier ages many a voice had been raised against the errors and corruptions of the Church; but these voices had one after another been silenced, and dark places had been lit up by the fires in which martyrs perished. With the revival of learning, the invention of printing, and the discovery of the "new world," vast changes had come upon the face of Europe. In the general stir of men's minds, and with the growth of the spirit of free inquiry, religious discussions must needs arise; and the scandal caused by the bad lives of some of the popes, as well as by other abuses, had prepared men to take part in the revolt of the intellect and the conscience, when once the standard was set up.

Luther was born at Eisleben in Saxony, on St. Martin's Eve, 1483. His parents were God-fearing folk of the peasant class; and, soon after his birth, they removed to Mansfeld for the sake of employment in the mines. Martin was early sent to school, and his real education was secured by strict

discipline, pious teaching, and upright examples at home. At fourteen he was sent to Magdeburg, thence to Eisenach, to study; and he used with other boys to sing and beg from door to door for bread. In 1501 he went to the University of Erfurt to study, first, philosophy and then law.

But there was in him a spiritual unrest and melancholy which none of his studies could appease. He fell ill, and in his sickness was comforted by an old priest, whose gracious words he never forgot. The course of his life was changed by the sudden death of a friend, who was struck down at his feet in a thunderstorm. "What, then, is this earthly life, what are all its "possible honours and successes?" He would live henceforth for God. He now quitted the university and entered the Augustine convent. His novitiate was full of severe trials; but all his "exercises" and his studies left his deepest want and misery untouched. At length light arose. He found in the library a Latin Bible, and in its pages the truth he wanted:—"Ye are saved by grace through faith." "The just shall live by faith." With the truth and the grace came the peace of God, the clouds drifted away from his soul, and there was a great calm.

He was now employed by his Order on various missions, and when the University of Wittenberg was founded he was made professor of philosophy (1508). In his lectures, which drew a crowd of listeners, he spoke with a novel boldness of the scholastic system, and appealed to the authority of reason and Scripture. Invited by the Senate, he took, after much hesitation, the office of preacher. His discourses, rich in neglected truth vivified by his own experience, produced a powerful impression, and led one learned doctor to predict that this monk would confound all the doctors and reform the Church.

In 1510 he was sent to Rome on some business of his Order. The city was to him an object of profound veneration, and when he first beheld it he prostrated himself in the dust, exclaiming, "God save thee, Rome, thou seat of the Holy One!" Nor did all that he saw there of the unholy and horrible suffice at once to disenchant him. It was some years before the real lesson of this visit was fully learnt. After his return he was made doctor of theology (1512).

Year by year the influence of Luther was spreading, and in 1517 a collision with the Church took place. The Pope Leo X. wanting money resolved to get it by means of indulgences. One Tetzel, a Dominican monk,



LUTHER



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was sent to preach them in Saxony. The matter thus forced itself upon Luther's attention, and as an honest and brave man he could not hold his peace. He appealed to several bishops, preached against indulgences, and ultimately posted on the church of the castle ninety-five "theses" on the subject, and challenged a disputation. Within a month Luther's words were read with eager interest all over Christendom. Thus the stormy battle began which was to rage so long and leave results which were hardly dreamed of. Even the Pope thought the affair was a mere quarrel of monks.

A series of disputations followed, with a host of printed books, letters, and papal bulls, all the world listening and looking on. Luther appealed to a general council. In June 1520 he was condemned by a papal bull, his writings were ordered to be burnt as heretical, and himself to recant or to be sent bound to Rome. He again appealed to a council ; and in December gave his answer to the Pope by burning the bull amidst the shouts of the people. In January 1521 he was excommunicated for having denied the supremacy of the Pope. But these thunders, like spent shot, rolled feebly through the air, and could not now terrify and paralyse men as once they did.

Three months later was held the Diet of Worms, the first at which the young Emperor Charles V. was to preside. Luther was summoned and a safe-conduct was granted him. Many friends tried to dissuade him from going, but in vain. "Were there as many devils in Worms as there are tiles on the houses, I would go." It was a great moment. Such issues for the human race were hanging upon it. Confronting the two chief powers of Christendom, the empire and the papacy, with their splendours and their terrors, stood this private man, his only strength a conviction of Divine truth. He rose to the height of the occasion, and "spoke as if deputed by mankind," closing his speech with the never-to-be-forgotten words, "It is neither safe nor prudent to do aught against conscience. Here I stand. I can do no otherwise. So help me God. Amen."

From this memorable day Luther's life was prolonged through twenty-five busy and troublous years. After the Diet he spent nearly a year in the castle of the Wartburg; and here he began his translation of the Bible into German, which was not finished till 1534. In 1524 he cast off the profession of a monk, and in the following year he married. In 1530 dogmatic form was given to the views of the Reformers in the "Confession of Augsburg."

Thus the movement which owed its origin to free inquiry terminated in the erection of a barrier to further inquiry; and the dogmatic system of the papacy was now confronted with a rival system, which in its turn would have to be assailed by the forces of advancing thought and knowledge.

The last few years of Luther's life were passed in comparative quiet. His influence was propagated in many lands by the students who flocked to Wittenberg to hear him. His Bible was perhaps his greatest gift to his countrymen. Its language became the language of German literature. His written works still charm readers by their sterling sense, vigour, and truthfulness. The book of his "Table-Talk" reveals the private life, the playfulness, and warm affections of the man. At sixty-three, and in broken health, he went as mediator to his native place, Eisleben. But he fell ill; all tender ministrations were of no avail, and on the 18th of February, 1546, he died.

Just two months before Luther's death the Council of Trent was opened, at which the forces of the reaction were to have *their* way, and modern Romanism was to be founded. The Reformation was to be completed by the Counter-reformation.

It is said by comparative theologians that every religion in its history passes through three phases. The first is the inspired phase; this is the age of its original revelation, the age of its prophets and apostles—such men as Moses and St. Paul. The second is the liturgical phase; this is the age of its rites and ceremonies, and priesthood—offering examples like Augustine, Bernard, and Bossuet. The third phase is reactionary; the age of its decay and reformation. It now shows forth a class of men who seem to revive in a degree the spirit of the original founders—who bring to it new life and new inspiration—Savonarola, Luther, Calvin, Loyola, Knox, Fox, and Wesley. If we were to apply this law to the life of Christianity, and try to seelct one representative man for each of its phases, we should probably decide upon St. Paul, Bossuet, and Luther.



LUTHER

IN DEATH



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LUTHER

CHRONOLOGY OF HIS LIFE

1483	BORN AT EISLEBEN.		
1501	STUDIES AT ERFURT	AGE	18
1503	DEGREE OF M.A.	„	20
1505	ENTERS AUGUSTINE MONASTERY	„	22
1507	ORDAINED PRIEST	„	24
1508	PROF. OF PHILOSOPHY AT WITTENBERG . . .	„	25
1510	VISITS ROME	„	27
1512	DEGREE OF D.D.	„	29
1516	PREACHES AT CITY CHURCH, WITTENBERG . .	„	33
1517	PUBLISHES THESIS ON INDULGENCES . . .	„	34
1518	CONTROVERSY WITH DR. ECK; MEETS CARDINAL CAJETAN AT AUGSBURG; APPEALS TO GENERAL COUNCIL	„	35
1519	CONFERENCE WITH MILTITZ AT ALTENBURG; CORRESPONDS WITH ERASMUS	„	36
1520	LEO X. ISSUES BULL AGAINST HIM	„	37
1521	EXCOMMUNICATED BY LEO X.; MADE PRISONER IN THE WARTBURG; BEGINS VERSION OF THE BIBLE THERE	„	38
1522	RETURNS TO WITTENBERG	„	39
1524	SENT TO JENA; CASTS OFF MONK'S DRESS . .	„	41
1525	INTRODUCES REFORMED WORSHIP AT WITTENBERG; MARRIES; "DE SERVO ARBITRIO" . . .	„	42
1529	CONFERENCE WITH ZWINGLI AND ŒCOLAMPADIUS	„	46
1530	DIET OF AUGSBURG; RESIDES AT COBURG . .	„	47
1541	RECEIVES DEPUTATION FROM ELECTOR OF BRANDENBURG; VISITS EISLEBEN; IS RECONCILED WITH COUNT MANSFIELD; DIES AT EISLEBEN .	„	58



CALVIN

CALVIN



CALVIN

1509-1564

THE REFORMED CHURCH

PURITANISM

If a man's greatness may be tested and measured by the size and the permanence of the shadow which he leaves on the face of the world, then it must be admitted that John Calvin was great, and even exceptionally great. For although his part as practical reformer was acted on a very narrow stage, his power as thinker and writer, organiser and systematiser, extended over the broad field of Europe. To found and preside over the Genevese theocracy for nearly thirty years was in itself an achievement which would have formed, like that of Savonarola at Florence, a deeply interesting episode in church history, full of instruction, warning, and discouragement. But this was the smallest part of Calvin's work. His real place in the great Reformation was foreshadowed in Melanchthon's designation of him as "The Theologian." Trained in the same school of Christian thought as Wycliffe and Luther, the system elaborated in the fifth century by St. Augustine, which had dominated the medieval church, Calvin took up the scattered beliefs and thoughts of the new Evangelical party, and in the loom of his strong logical and legal intellect, wove them

into a new system, and "theory of the universe." This system, embodied in his famous "Institutio Christianæ Religionis," at once found a home in the minds and hearts of men; and Calvin's "Credo" was echoed and re-echoed from the lips of many churches and generations. Thus was he one of the conquering thinkers, who "lay on men the grasp of despotic genius, and chain an age to their thought and emotion." What a triumph he has had! Within the Reformation he founded a new reform, an *imperium in imperio*, and Calvinism became one of the living forces of the world. Followers in the train of this Genevese thinker were brave and suffering French Huguenots, fearless John Knox with his Scottish Covenanters, English Cromwell and the Puritans, and last, not least, the "Pilgrim Fathers" and the New England which they founded beyond the Atlantic. Surely an august following! But the world is changing. All things are for a time only.

> Our little systems have their day,
> They have their day and cease to be.

Calvin was the son of a notary, secretary to a bishop, and was born at Noyon, France, July 10th, 1509. He was early sent to the University of Paris to study for the Church, and benefices were given him while a mere boy. His father wished him to exchange theology for law; and it was easy for him to comply, for by Olivétan's advice he had been studying the Bible, and was beginning to make earnest inquiries after truth. He was fond of solitude; he "scorned delights and lived laborious days." To study law he went to the University of Orleans, thence to Bourges. Here he made acquaintance with Wolmar, a reformer, with whom he studied Greek, and whose views he adopted and began to preach (1528). After the death of his father he went again to Paris. Persecution was raging against the Evangelicals; and Calvin began his course as author, with a commentary on Seneca's treatise "De Clementia" (1532). He now resigned his benefices, gave up the law, and associated himself with the persecuted party. In 1533, in consequence of a discourse, favourable to the Lutheran doctrines, delivered by Cop, the new regent of the Sorbonne, and which Calvin had written for him, they had both to fly from Paris. Calvin led a wandering life and found a protector in Margaret, queen of Navarre, at Nérac. Here he first met Lefèvre d'Étaples. He was at Paris again in 1534, but found

no rest there; and in the summer, after publishing his "Psychopannychia," an argument against the doctrine of a sleep of the soul after death, he went to Basel, where the Reformation was already established. At Basel, early in 1536, Calvin published anonymously his "Institutio Christianæ Religionis." It was just twenty years since the Greek Testament of Erasmus had been published in the same city. Calvin now visited Italy, but to escape the Inquisition soon withdrew; and in August he first appeared at Geneva. It was a memorable year in the history of the Reformation, marked by the publication of Calvin's *magnum opus*, by the death of Erasmus, the beginning of Calvin's work at Geneva, the burning of Tyndale at Vilvorde, and the dissolution of the smaller monasteries in England.

Calvin was warmly welcomed at Geneva, for the Lutherans, with Farel at their head, had just got the upper hand. Without accepting any office he consented to preach and to lecture on theology. The next year a confession of Faith and a scheme of church government were adopted, and the citizens were required to swear to the confession. The pressure of the system became so severe as to be intolerable; and in 1538 the Reformers were expelled. After a visit to Berne, Calvin went to Strasburg, where Lutheranism had been introduced by Bucer about ten years before. He found himself now called to act on a larger field, and was brought into contact with many eminent men. He was appointed professor of theology and pastor to the congregation of French refugees. As deputy for Strasburg he attended the conferences of Frankfort, Worms, and Ratisbon; made the acquaintance of Melanchthon, and took part in the attempt to reconcile the partisans of Luther and Zwingli on the subject of the Lord's Supper. It was at Strasburg that Calvin married (1539). He lost his wife ten years later.

When Cardinal Sadoleto attempted to recall the Genevese to Rome, Calvin wrote to them to strengthen them in their faith. After three years he was recalled (1541); and he lost no time in realising his ideal of church government. His project was approved by the council; and such a "union of church and state" was hardly ever seen as existed in Geneva for more than twenty years. A consistory, established to watch over the morals and the manners of the citizens, did stern battle with evil-doers, wrong thinkers, revilers, and all manner of frivolous persons. Even children did

not escape its inquisition and its rod. Calvin's influence was paramount in both civil and ecclesiastical affairs. His aim was to make Geneva not only a model city and pattern of the kingdom of God, but the central citadel of Protestantism. His personal labours were marvellous. As preacher, as professor, as president of the consistory, as controversialist, correspondent and author, his hands were always full. He had not time, he said, to look out of his house at the blessed sun. If he made Geneva "the Rome of Protestants," he made himself its prince-bishop or pope. His rule lasted from his recall twenty-three years.

Calvin's controversy with the Lutherans began about 1554, and its result was the separation and recognition of the Calvinists as the Reformed Church. In 1561 Calvin was invited to settle at Paris, but he declined to leave Geneva. About the same time appeared complete his Commentaries on the New Testament. Calvin was one of those men who astonish the world by an early maturity of thought. He was only twenty-six when he published his "Institutio;" and though he lived nearly thirty years longer, and the book grew in bulk, the first sketch was substantially identical with the completed work. So wise at twenty-six, but no wiser at fifty-five. A case like those of Pitt and Guizot. It may be questioned whether any other book written by one so young has ever had such power to persuade men. It has been translated into many languages, even into Greek and Arabic. In spite of very ill health and premature infirmities, Calvin worked on bravely to the last; and after severe sufferings died at Geneva, in the arms of his friend Beza, May 27th, 1564. The collection of his letters is of great interest; and a large mass of manuscripts illustrative of his life and labours is preserved at Geneva.

Of the character of Calvin a recent critic says, "He more than anybody had that inflexible austerity which must ever characterise the man of action. I doubt if a more finished type could be found of the ambitious man, eager to make his thought prevail, because he thinks it true. Careless of wealth, of title, of honour; indifferent to pomp, modest in his life, apparently humble, sacrificing everything to the desire of making others like himself; I hardly know of a man who could match him in these terrible transports. . . . This kind of austere seduction is exercised by those only who work with real conviction. He succeeded simply because he was the most Christian man of his generation."

CALVIN

CHRONOLOGY OF HIS LIFE

1509	BORN AT NOYON.		
1522	GOES TO HIGH SCHOOL OF PARIS	AGE	13
1526	REMOVES TO MONTAIGN COLLEGE	„	17
1527	OBTAINS LIVING OF MARTEVILLE; STUDIES AT UNIVERSITY OF ORLEANS	„	18
1528	GOES TO BOURGES; BEGINS TO TEACH THE DOCTRINE OF THE REFORMATION . . .	„	19
1529	PREACHES AT NOYON; RETURNS TO PARIS . .	„	20
1533	FLIES FROM PARIS	„	24
1534	RESIGNS BENEFICE AT NOYON; CONTESTS WITH THE LIBERTINES BEGIN; CHALLENGED BY SERVETUS	„	25
1536	ARRIVES AT GENEVA; LECTURES ON THEOLOGY .	„	27
	"INSTITUTIO CHRISTIANÆ RELIGIONIS" . . .	„	28
1538	BANISHED FROM GENEVA; BECOMES PASTOR AT STRASBURG	„	29
1539	INTERVIEW WITH MELANCHTHON	„	30
1540	MARRIES; ATTENDS DIET AT WORMS . . .	„	31
1541	PUBLISHES PLAN OF CHURCH GOVERNMENT . .	„	32
1545	INTERCEDES FOR WALDENSES	„	36
1547	HIS LIFE IS THREATENED	„	38
1549	DRAWS UP THE ZURICH "CONSENSUS" . . .	„	40
1551	INVITED TO ENGLAND BY CRANMER . . .	„	42
1553	APPEARS AGAINST SERVETUS	„	44
1554	CONTEST WITH LUTHERANS BEGINS	„	45
1559	CORRESPONDS WITH KNOX	„	50
1561	INVITED TO SETTLE AT PARIS BUT DECLINES; "COMMENTARII IN NOVUM TESTAMENTUM" .	„	52
1564	DIES AT GENEVA	„	55

EXTRACTS FROM

THE CATECHISM OF THE WESTMINSTER ASSEMBLY

THE CREED OF CALVINISM

MAN'S chief end is to glorify God and enjoy him for ever.

The word of God, which is contained in the Scriptures of the Old and New Testament, is the only rule to direct us how we may glorify God and enjoy Him.

The Scriptures principally teach what man is to believe concerning God, and what duty God requireth of man.

God is a spirit, infinite, eternal, and unchangeable in his being, wisdom, power, holiness, justice, goodness, and truth.

There is but ONE only, the living and true GOD.

There are three persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one GOD, the same in substance, equal in power and glory.

The decrees of God are his eternal purpose, according to the counsel of his own will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.

God executeth his decrees in the works of creation and providence.

The work of creation is God's making all things of nothing by the word of his power, in the space of six days, and all very good.

God created man, male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

God's works of providence are his most holy, wise, and powerful, preserving and governing all his creatures and all their actions.

When God had created man, he entered into a covenant of life with him upon condition of perfect obedience, forbidding him to eat of the tree of knowledge of good and evil upon pain of death.

Our first parents being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Sin is any want of conformity unto, or transgression of, the law of God.

The sin whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary, sinned in him, and fell with him in his first transgression.

The fall brought mankind into an estate of sin and misery.

The sinfulness of that estate whereinto man fell, consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called original sin, together with all actual transgressions which proceed from it.

All mankind by the fall lost communion with God, are under his wrath and curse, and so made liable to the miseries in this life, to death itself, and to the pains of hell for ever.

God having out of his mere good pleasure from all eternity elected some to everlasting life, did enter into a covenant of grace, to deliver them out of a state of sin and misery, and to bring them into a state of salvation by a Redeemer.

The only Redeemer of God's elect is the Lord Jesus Christ, who being the eternal Son of God, became man, and so was, and continues to be, in two distinct natures, and one person for ever.

Christ, as our Redeemer, executes the office of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Christ executeth the office of a prophet, in revealing to us, by his word and spirit, the will of God for our salvation,

Christ executeth the office of a priest in his once offering up himself a sacrifice to satisfy Divine justice, and reconcile us to God, and in making continual intercession for us.

Christ executeth the office of a king in subduing all to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross, in being buried and continuing under the power of death for a time,

Christ's exaltation consisteth in his rising again from the dead, on the third day, in ascending up into heaven, and sitting at the right hand of God the Father, and in coming to judge the world at the last day.

We are made partakers of the redemption purchased by Christ by the effectual application of it to us by his holy Spirit.

The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Effectual calling is the work of God's spirit, whereby convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

They that are effectually called, do, in this life, partake of justification, adoption, and sanctification, and the several benefits which, in this life, do either accompany or flow from them.

Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges of the sons of God.

Sanctification is the work of God's free grace, whereby we are renewed in the whole man, after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

The benefits which, in this life, do accompany or flow from justification, adoption, and sanctification, are assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.



LOYOLA



LOYOLA

1491-1556

FOUNDER OF THE SOCIETY OF JESUS

THE COUNTER-REFORMATION

The birth-place of the founder of the famous Order of the Jesuits was the castle of Loyola, situate in that part of Spanish Biscay which extends towards the Pyrenees, and which is now called Guipuzcoa. He was the eleventh child of Don Bertram, lord of Ognez and Loyola, and Doña Maria Saez y Balde. His father occupied a distinguished position among the nobility of the country, and his mother belonged to an equally illustrious family.

When scarcely fourteen years old, Ignatius was sent to the court of Ferdinand V., King of Castile, and appointed one of the royal pages; but the restraint and inactivity of court life were distasteful to his enthusiastic mind, and under the auspices of his relative, Don Antonio Manriquez, Duke of Najera, he embraced the profession of arms. He followed his sovereign in the wars against the Portuguese, the Navarrese, the French, and the Moors, distinguishing himself everywhere by his valour. His gallantry and courtly bearing were equal to his bravery, and the young soldier seemed destined for a brilliant position in the world, when a wound in the leg,

received when heroically defending the city of Pampeluna against the French (1521), left him a prisoner and a cripple. This was the turning-point in his remarkable career. The French treated their prisoners well, especially Ignatius, whose prowess they admired. They conveyed him to their general's headquarters, and then sent him in a litter to his father's castle of Loyola. There the surgeons thought it necessary to break and reset the wounded limb, which had been unskilfully set in the first instance. This cruel operation placed the life of Ignatius in extreme danger, and the last sacraments were administered to him on the eve of the Feast of SS. Peter and Paul. Contrary to all expectation, he recovered, and he always regarded his restoration to health as miraculous, attributing it to the intercession of St. Peter. Being obliged to keep his bed for a long time, he read, in default of other books, the "Lives of the Saints," and there arose in his heart an ardent longing to follow the glorious example of those servants of God.

On regaining his health his penance began with a pilgrimage to the sanctuary of Our Lady of Monserrat, near Barcelona, where, having made a general confession of his sins, he consecrated himself to the Lord with a vow of perpetual chastity. He hung up his arms over the altar, as at once a votive offering significative of his renunciation of the works of the flesh, and an emblem of his entire devotion to the spiritual warfare to which he was from that moment vowed. Changing clothes with a beggar, and concealing his name and rank, he set out barefooted for the village of Manresa, where he took his lodging among the poor of the town hospital. The fastings, vigils, and other mortifications which he practised there rendered his appearance so repulsive and ridiculous, that when he went out to beg for his subsistence the children hooted him, and pelted him with stones. Ignatius joyfully endured these outrages, but finding subsequently that some of the inhabitants treated him with admiration and respect, he concealed himself in a cavern a quarter of a league distant. Being found one day, half-dead from his excessive austerities, at the mouth of his cavern, he was taken back to the hospital of Manresa. There he remained ten months, tortured at first with scruples and oppressed with a profound melancholy, but afterwards, being consoled with celestial visions and spiritual graces, he began to labour for the salvation of souls, and composed his famous work of the "Spiritual Exercises."

From Manresa he went to Rome, and then visited the Holy Places at

Jerusalem (1523). The contrast of his ignorance with the loftiness of his views caused him to be coolly received by the Franciscans, to whom he addressed himself; but this check conveyed to him a useful lesson. He perceived that fewer external mortifications and a larger amount of study would enable him to attain the object he had so much at heart. He therefore exchanged his pilgrim's habit for the garb of a student, and the next year found him at Barcelona, in a public school, striving, with infinite labour, to master the Latin grammar at the age of thirty-three.

He continued his studies at Alcala, Salamanca, and Paris, where he arrived in February 1528. He resumed his classical studies at the Collége Montaign, followed another course of philosophy at that of Sainte-Barbe, was taught theology by the Dominicans, and was admitted Master of Arts in 1534.

At this period the Church was everywhere threatened by the advancing tide of Protestantism. In all parts of Germany, in Holland, in England, and in France, the right of private judgment was openly advocated, the fundamental truths of Revelation were questioned, and every one's faith seemed to be more or less shaken. Ignatius saw the necessity of stemming, without loss of time, the torrent which threatened to overwhelm the Catholic Church. It was a difficult task, for the spirit of the age was not favourable to religious associations. However, after a long resistance, Pierre Le Fèvre, a poor Savoyard priest, yielded to the entreaties of Ignatius; Francis Xavier, a Navarrese gentleman, who taught philosophy in the College of Beauvais, was also gained over to the cause; as were the Spaniards, Jaime Lainez, Alfonso Salmeron, Nicolas Bobadilla, and the Portuguese, Simon Rodriguez.

On the Feast of the Assumption, 1534, Ignatius and his friends repaired to the convent of the nuns of Montmartre. Le Fèvre celebrated Mass in a subterranean chapel, and then they pledged themselves by a solemn oath to consecrate their existence to the service of religion. At the beginning of the year 1537, Ignatius found himself at Venice with his companions, and on this occasion he was admitted to the priesthood. Thence he repaired to Rome to seek the patronage of Paul III. When he believed the proper time had come for founding his institute and establishing a religious Order, he summoned to Rome his companions, who approved his design (1538). Afterwards Ignatius presented to the Supreme Pontiff the plan of his institute, which was formally approved by

the Bull of September 27, 1540, the name given to the new Order being the "Society of Jesus," according to the desire of its founder.

In spite of his resistance, Ignatius was elected General of the Society; he gave it most wise "Constitutions," governed it with admirable prudence, and had the consolation of seeing it spread over the whole world previous to his death, which occurred at Rome, July 31, 1556. He was beatified in 1609, and canonised in 1622.

St. Ignatius was of middle stature, rather low than tall; of a brown complexion, bald head, his eyes deep-set and full of fire; his forehead large, and his nose aquiline. He halted a little in consequence of the wound he received at Pampeluna; but he managed himself so well in walking that it was scarcely perceived.

St. Ignatius was certainly one of the greatest characters of his age. With regard to the religious work carried on by his famous Order there naturally exists a wide divergence of opinion, but it is universally admitted that the Jesuits have rendered signal services to the Roman Church. It is also generally acknowledged that they have benefited mankind by their efforts in education, in linguistic and natural science, and, above all, by their missions, which have spread light in various lands, and have been a bond of union between civilisation and the savage state.

CHRONOLOGY.

1491	Born in Guipuzcoa.		
1505	Enters household of Ferdinand V. . .	AGE	14
1521	Wounded at defence of Pampeluna . .	„	30
1522	Resolves to devote himself to the Church .	„	31
1523	Visits Rome and Jerusalem . . .	„	32
1526	Goes to University of Alcala . . .	„	35
1527	Imprisoned in Inquisition at Salamanca .	„	36
1528	Liberated; goes to Paris	„	37
1534	Degree M.A.; with Lainez and others, founds Order of Jesuits	„	43
1536	Meets members of the Order at Venice .	„	45
1541	Elected General of the Order for three years	„	50
1548	"Exercises Spirituales"	„	57
1555	Dies at Rome	„	64

ON VIRTUE

AS TAUGHT BY THE ROMAN CHURCH

FROM THE CATHOLIC CATECHISM.

The Theological Virtues are—"Faith, Hope, and Charity."

They are called Theological Virtues because they relate immediately to God.

The chief mysteries of Faith which every Christian is bound to know are the Unity and Trinity of God, and the Incarnation, Death, and Resurrection of our Saviour.

The Cardinal Virtues are "Prudence, Justice, Fortitude, and Tem-"perance."

They are called Cardinal Virtues because they are, as it were, the hinges on which all other moral virtues turn.

The Seven Gifts of the Holy Ghost.

1. Wisdom.
2. Understanding.
3. Counsel.
4. Fortitude.
5. Knowledge.
6. Piety.
7. The fear of the Lord.

The Twelve Fruits of the Holy Ghost.

1. Charity.
2. Joy.
3. Peace.
4. Patience.
5. Benignity.
6. Goodness.
7. Longanimity.
8. Mildness.
9. Faith.
10. Modesty.
11. Continency.
12. Chastity.

The Two Great Precepts of Charity.

1. "Thou shalt love the Lord thy God with thy whole heart, and with "thy whole soul, and with thy whole mind, and with thy whole strength."

2. "Thou shalt love thy neighbour as thyself."

The Seven Corporal Works of Mercy.

1. To feed the hungry.
2. To give drink to the thirsty.
3. To clothe the naked.
4. To harbour the harbourless.
5. To visit the sick.
6. To visit the imprisoned.
7. To bury the dead.

The Seven Spiritual Works of Mercy.

1. To convert the sinner.
2. To instruct the ignorant.
3. To counsel the doubtful.
4. To comfort the sorrowful.
5. To bear wrongs patiently.
6. To forgive injuries.
7. To pray for the living and the dead.

The Eight Beatitudes.

1. Blessed are the poor in spirit; for theirs is the kingdom of heaven.
2. Blessed are the meek; for they shall possess the land.
3. Blessed are they that mourn; for they shall be comforted.
4. Blessed are they that hunger and thirst after justice; for they shall have their fill.
5. Blessed are the merciful; for they shall obtain mercy.
6. Blessed are the clean of heart; for they shall see God.
7. Blessed are the peace-makers; for they shall be called the children of God.
8. Blessed are they that suffer persecution for justice sake; for theirs is the kingdom of heaven.

The Seven Capital Sins.

1. Pride.
2. Covetousness.
3. Lust.
4. Anger.
5. Gluttony.
6. Envy.
7. Sloth.

They are called capital sins because they are the sources from which all other sins take their rise.

The Seven Virtues which are contrary to the Capital Sins.

1. Humility.
2. Liberality.
3. Chastity.
4. Meekness.
5. Temperance.
6. Brotherly love.
7. Diligence.

The Six Sins against the Holy Ghost.

1. Presumption.
2. Despair.
3. Resisting the known truth.
4. Envy at another's spiritual good.
5. Obstinacy in sin.
6. Final impenitence.

The Four Sins crying to Heaven for vengeance

1. Wilful murder.
2. The sin of Sodom.
3. Oppression of the poor.
4. Defrauding labourers of their wages.

We are answerable for the sins of others as often as we either cause them, or share in them, through our own fault.

We may share the guilt of another's sin in nine ways :

1. By counsel.
2. By command.
3. By consent.
4. By provocation.
5. By praise or flattery.
6. By concealment.
7. By being a partner in the sin.
8. By silence.
9. By defending the ill done.

The three eminent Good Works are Prayer, Fasting, and Almsdeeds.

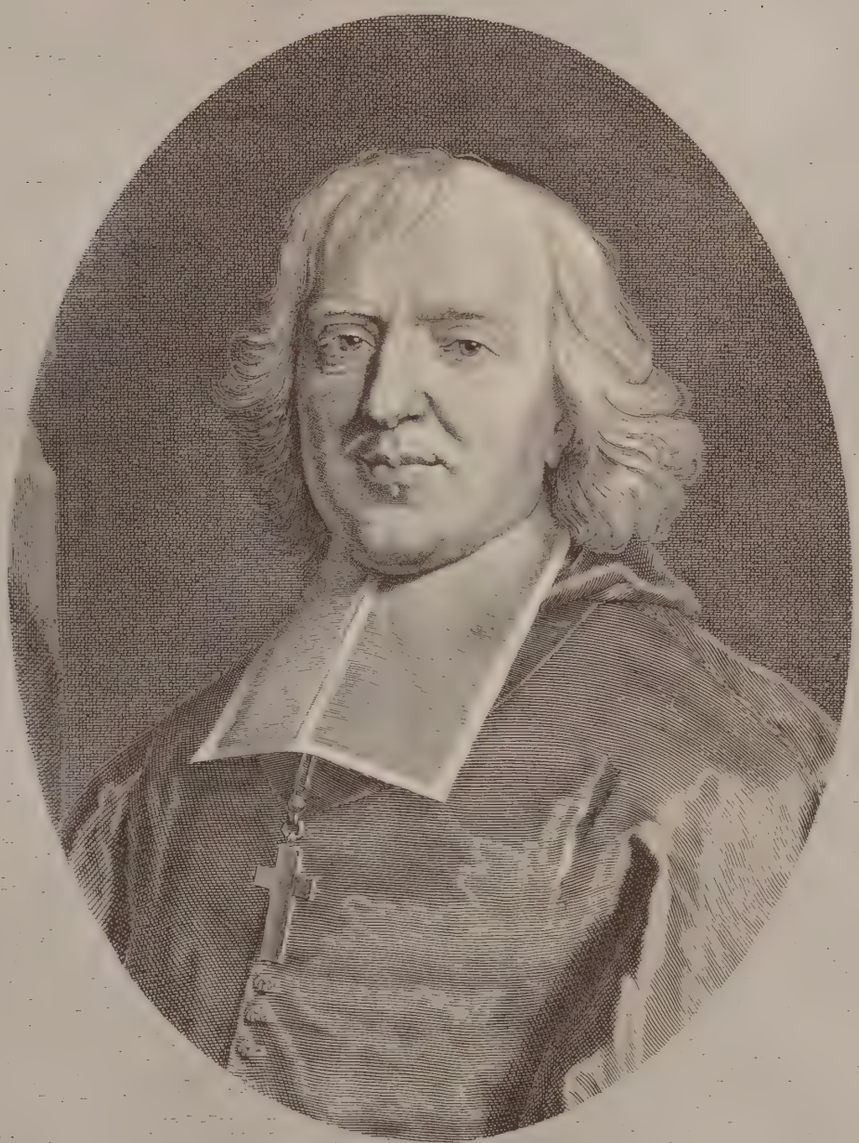
The Evangelical Counsels are voluntary Poverty, perpetual Chastity, and entire Obedience.

The four last things, to be ever remembered, are Death, Judgment, Hell, and Heaven.



BOSSUET

Bossuet



BOSSUET

1627-1704

CATHOLICISM IN FRANCE

THIS eminent prelate, the greatest of Christian orators, and one of the most brilliant lights of the Church in modern times, was born at Dijon, September 1627. He belonged to an honourable family, many members of which held important offices in the magistracy. The instructions which he received, and the living examples which surrounded him from his cradle, implanted in his mind sentiments of religion and of solid piety, and he took care to preserve and transmit this precious inheritance. He pursued his studies with the most signal success in the Jesuit College at Dijon. In spite of the vivacity of his age and his mind, he was of serious habits; his character was grave and pensive; and he displayed intense ardour for study and virtuous inclinations, which appeared clearly to reveal his vocation, and which were to add the glory of a spotless life to the splendour of his genius. His inclinations and tastes were in accordance with the wishes of his family, who had destined him for the ecclesiastical profession.

At the age of fifteen he was sent to Paris to continue his studies in the Collège de Navarre, under the celebrated Dr. Nicholas Cornet, who admitted him among the *bacheliers* of the college, an honour never before conferred on any one until he had taken his degree in theology. It was in January

1648 that Bossuet took this degree, and justified the exceptional favour accorded to him by the talent displayed in his *thèse de bachelier*. The fame of this oration was much enhanced by its being dedicated to, and delivered in the presence of, the Grand Condé, who attended the ceremony with his suite of courtiers.

After being ordained priest in 1652 he spent six years at Metz, where he was a canon and archdeacon. Here he devoted himself with assiduity to preaching and the other functions of his sacred ministry, but principally to the instruction of Protestants, for which he displayed remarkable aptitude. One circumstance which redounds to the credit of Bossuet is that in his relations and his controversies with the Protestants he always manifested a spirit of gentleness and of moderation, which contributed, no less than his talents, to the triumph of the Church.

For ten years (1659-69) he was summoned to Paris to deliver the Lent and Advent sermons before Louis XIV. and his court, one noticeable characteristic of his preaching being plain speaking and the absence of flattery. During this period he likewise appeared in all the pulpits of Paris, and such was the fecundity of his genius that he never repeated the same sermon, and in treating the same subjects he approached them from a different point of view and dealt with them in a novel manner. In addition to preaching, he continued to take interest in the conversion of Protestants. His famous "Exposition de la Doctrine de l'Église Catholique sur les Matières de Controverse" was composed principally for the instruction of Turenne. It had the effect of removing all the doubts of that great warrior and of leading him to make his abjuration in 1668. Numerous copies of the work were circulated in MS., but it was not till 1671 that Bossuet, at the urgent solicitation of Turenne himself, consented to its being printed. It was received with universal approbation by the Catholic world, and translated into many languages.

In 1669 Louis XIV. appointed Bossuet to the bishopric of Condom. He received the bulls from the Pope, and was consecrated, but never took possession of the see. Meanwhile he had aroused great enthusiasm by his magnificent funeral oration on Henrietta Maria, widow of Charles I., King of England, and a few months later he delivered the funeral oration of the Princess Henrietta of England, wife of the Duke of Orleans. Louis XIV. now appointed him tutor to the Dauphin, for whose instruction Bossuet

composed three of his chief works: the "Traité de la Connaissance de Dieu et de soi-même," the "Politique tirée de l'Écriture sainte," and the "Discours sur l'Histoire Universelle."

While at court Bossuet did not abandon his serious habits and his taste for study and meditation. His virtues and his genius inspired an equal respect, and gave him an influence which he exercised in more than one direction to advance the interests of religion. Thus he contributed by his exhortations and his letters to fortify the courage and the good resolutions of the Duchesse de la Vallière, and he was intrusted by her with the task of removing the obstacles that lay in the way of her executing her design of closing her days in the austere retreat of the Carmelites.

The French Academy hastened to elect Bossuet among its members soon after he had been nominated tutor to the Dauphin. When the education of the Prince was terminated he received, in 1680, the title of Chief Almoner to the Dauphiness, and in the following year he was appointed to the bishopric of Meaux. It was in the latter capacity that he took part, as deputy of the province of Paris, in the proceedings of the famous assembly of the clergy in 1682, of which he was the soul and the mouthpiece. This assembly was held in consequence of the differences which had arisen between Louis XIV. and Pope Innocent XI. on the subject of the *régale*, or the right claimed by the kings of France to the revenues of every vacant see within their dominions and to collate to the simple benefices within its jurisdiction. It fell to the lot of Bossuet to pronounce the inaugural sermon, and it was on this occasion that he delivered the celebrated discourse on "The Unity of the Church," the object of which was to establish on unshakable foundations the authority of the Holy See, and to indicate at the same time, by an appeal to tradition, its extent and limits. The assembly afterwards drew up their famous Declaration, which was penned by Bossuet. It consists of four articles, the last of which declares, "That in questions of faith the Pope is the principal "authority, and that his decisions extend over the Universal Church, and "each Church in particular; but that unless they have the consent of the "Church they are not irreformable." This "Gallican" theory was always stoutly contested, but it continued to be held by a minority in the Roman Church, until the question was finally set at rest in our own day by the decision of the Vatican Council.

Although Bossuet was still attached to the court by his office of Almoner to the Dauphiness, he resided as much as possible in his diocese, where he discharged his episcopal duties with scrupulous exactitude. On several memorable occasions he was recalled to the court to utter the voice of religion over the tombs of the great ones of the earth. His last funeral discourse was delivered on the death of the Prince of Condé (1687), when the Bishop of Meaux displayed all the power and sublimity of Christian eloquence. Among his various occupations, Bossuet never ceased to labour for the conversion of Protestants. Perhaps his greatest controversial work is "L'Histoire des Variations des Églises Protestantes." Another controversy in which he engaged had reference to the "quietism" of Madame de Guyon, and of Bishop Fénelon, which he strenuously denounced. He also had a correspondence with Leibnitz respecting a proposed corporate reunion of the Lutherans with the Roman Church, but these negotiations led to no result.

He resigned the See of Meaux in October 1703, and died on the 12th of April, 1704.

Chronology.

1627	Born at Dijon.		
1642	Studies at Paris	Age	15
1647	Admitted to Corporation of Navarre College .	„	20
1652	Degree of D.D.; enters holy orders . .	„	25
1669	Bishop of Condom	„	42
1670–81	Tutor to the Dauphin	„	43–54
1671	Member of French Academy . . .	„	44
1681	Bishop of Meaux; "Discours sur l'Histoire Universelle".	„	54
1688	"Histoire des Variations des Églises Protestantes"	„	61
1690	Negotiations with Leibnitz for union of Lutherans with the Church . . .	„	63
1696	Fénelon exiled	„	69
1697	Councillor of State	„	70
1704	Dies at Paris	„	77

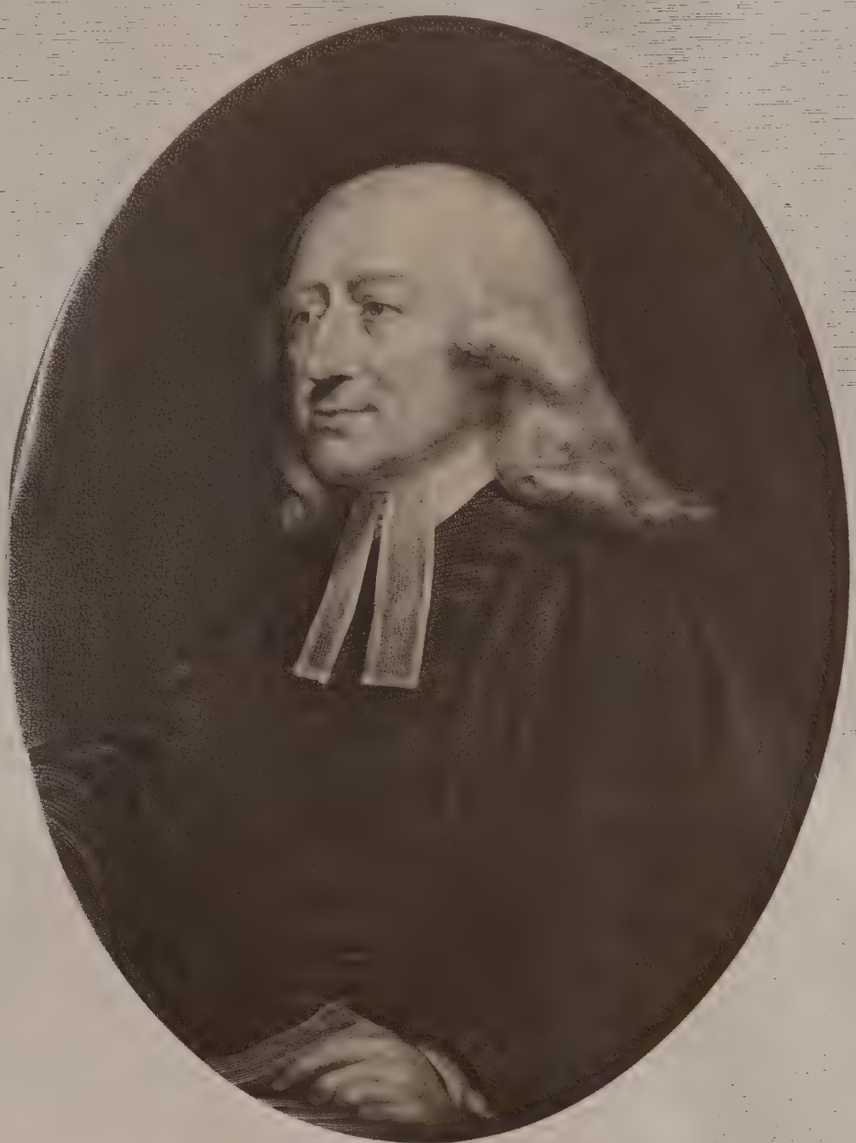

WESLEY

[illegible] court by his office of [illegible] ...ded as much as possible in his diocese, [illegible] ...ompulous exactitude. On [illegible] ...s recalled to the court to utter the voice of religion [illegible] ...the great ones of the earth. His last [illegible] discourse was delivered [illegible] ...death of the Prince of Condé. [illegible] the Bishop of Meaux displayed all the power and [illegible] eloquence. Among his various occupations, Bossuet never [illegible] in the conversion of Protestants. Perhaps his greatest [illegible] "Histoire des Variations des Eglises Protestantes." [illegible] ...ntroversies which he engaged, and reference to the "quietists" [illegible] ...ntroversy and of Bishop Burnet which he strenuously denounced, [illegible] ...held a correspondence with Leibnitz respecting a proposed [illegible] ...of the Lutherans with the Roman Church, but these negotiations [illegible] ...result.

He resigned the see of Meaux in October 1703, and died on the 12th of April, 1704.

[illegible]

1627	Born at Dijon.
1642	Studies at Paris [illegible]
[illegible]	Admitted to Corporation of [illegible]
1652	Degree of D.D., enters holy [illegible]
1669	Bishop of Condom [illegible]
1670-81	Tutor to the Dauphin [illegible]
[illegible]	Member of French Academy [illegible]
[illegible]1	Bishop of Meaux; "Discours sur l'Histoire [illegible] ...Variations des Églises Pro- [illegible]



BOSTON PUBLIC LIBRARY.

JOHN WESLEY

1703-1791

METHODISM

WESLEY'S long life covers almost the whole of the eighteenth century, and the force which he represented was in strong antagonism with some of its predominant moral characteristics. It was *par excellence* the "Age of Reason," and this not for England alone, but for Western Europe. It is admitted that in England there was a great decay of the distinctly religious life, and at the same time a general corruption of morals and manners. Ecclesiastical forms and institutions stood in their usual places; preachers paid to do it read mild sermons, and the middle classes went to hear them. To go was their very religion. But in "society" belief was laughed at, and the "lower classes" were left to grind out their dreary existence in heathenish ignorance and animalism. The sermons were as a rule merely settings forth of morality and the decencies of social life. "Virtue" was the word. The emphatic insistence on Christian doctrines, so marked after the Reformation and during the triumph of Puritanism, had died out. Nor was appeal made to religious feeling by the calmly read discourse in the pulpit, or by the favourite book of the time, "The Whole Duty of Man."

"Religion, in its proper sense, was *a thing not recognised at all.*" (Foster.) This chilly torpor was common to the Church of England and the Dissenters. (Exceptions, of course, there were. The heavenly fire was not nor ever can be extinct.) The Universities were almost as good as dead, for there was little teaching, study, or discipline in them. The philosophy of Locke and its derivative systems gained the upper hand, divinity had become unspiritual and latitudinarian, and infidelity walked without disguise through the land. The Deistic writers set up natural religion in opposition to Christianity; and Christian apologists recommended their own faith as little other than natural religion with an appendix of historical evidence.

Clearly there was a great want. The valley was full of bones, and lo, they were very dry. From scattered pious souls went up the prayer, "Come, O breath, and breathe upon these slain that they may live." The want and the prayer implied a promise and a hope. The hour for the religious revival was at hand, and the man.

John Wesley, the principal founder of Methodism, was a son of the elder Samuel Wesley, rector of Epworth, in Lincolnshire, and was born there June, 17 [28], 1703. His father and mother had been brought up Nonconformists. In his sixth year he narrowly escaped death by the burning of his father's house. He was educated at the Charterhouse and at Christchurch, Oxford, which he entered in 1720. Having taken his degree of B.A. he was ordained deacon, chosen Fellow of Lincoln College, and appointed Greek Lecturer. His singular seriousness, which had already amused the frivolous, was now deepened and intensified by the influence of William Law, whose "Christian Perfection" and "Serious Call" fell into his hands about 1727. He had still earlier been impressed by the "Imitatio Christi," and by Taylor's "Holy Living and Holy Dying;" and a strong ascetic tendency showed itself during his Oxford life. In 1728 a few of the students formed themselves into a society for the purpose of help in their studies and the more serious use of their time. Among them were Charles Wesley, George Whitefield, and James Hervey, author of the "Meditations." John Wesley was absent, engaged as curate to his father; but after taking priest's orders he returned to Oxford and joined the little society. Plenty of nicknames were found for this group of earnest men, and one of them became famous—"The Methodists." Soon they began to visit the sick and

prisoners. But in a few years the society declined in numbers and seemed on the point of extinction.

In 1735 Wesley, with his brother Charles, accompanied General Oglethorpe to his new colony of Georgia, in North America, to preach to the Indians. On the voyage he became acquainted with some Moravians, and was much interested in their views. Wesley was at this time a High Churchman, making much of ritual, forms, and discipline. After two years he had to leave Georgia, in consequence of a law suit growing out of a love affair. Whitefield had meanwhile been preaching and stirring up a great religious excitement in England. Just as Wesley arrived Whitefield sailed for Georgia. Wesley continued to associate with the Moravians, and first learnt from them the doctrine of justification by faith.

A profound change, his conversion or new birth, was wrought in him, we are told, on a May evening in 1738, while attending a religious meeting in London. Lecky notes this as an epoch in English history, as the true source of Methodism. Wesley immediately made a visit to the Moravian settlement at Herrnhut, and stayed a week or two. After his return he and Whitefield took up energetically their common work, the invasion of English heathendom. But so offensive were their methods both to churchmen and dissenters, that in a little while they found pulpits closed against them. They must therefore have chapels of their own; and the first was built early in 1739. Whitefield presently began the practice of field preaching, Wesley at first reluctant. They preached extempore, and their power over masses of poor ignorant people was prodigious.

In 1740, Wesley broke with the Moravians on some points of doctrine, and also with Whitefield, who took decisively the Calvinistic road. Although Wesley expelled his friend from the Methodist Society their friendship was only interrupted, not extinguished. In 1741 lay preachers began to be appointed, a great and pregnant innovation, to which Wesley again reluctantly consented. His labours were incessant. He travelled through England, Scotland and Ireland, preached several times a day, and scarcely allowed himself any rest.

Intense and dangerous excitement attended these early Methodist meetings. People were terrified, they screamed, fainted, went into convulsions, and not a few fell into madness. But these paroxysms after a time declined and ceased. The preachers frequently suffered harsh treatment at

the hands of infuriated mobs, instigated sometimes by their "betters." The movement was a kind of volcanic outburst, disrupting all level surfaces, and submerging decorum under hot lava-streams of feeling. The ways of Providence are mysterious.

In 1743 he provided for the permanence of the Methodist Society by drawing up an elaborate constitution for it, the supreme power being vested in a Conference composed exclusively of ministers. The first Conference met in June 1744. In 1751 Wesley married, but the union was an unhappy one, and his wife deserted him. She died in 1781. The Wesleyan hymn book, the joint production of John and Charles Wesley, was published in 1753. The "Arminian Magazine" was started in 1780, and was edited by Wesley till his death. Age scarcely diminished his labours as preacher and writer. He died in London, after a short illness, March 2, 1791, having survived Whitefield more than twenty years. If Wesley's monument be asked after, the answer is the old "Circumspice:" The Methodist Societies spread over all English-speaking lands, and others besides, are said now to number twelve million souls. Nor are these societies his only monument. His influence was felt within the pale of the Established Church and by the Nonconformist bodies; and to it must be attributed, at least in part, the more quiet religious revival known as the Evangelical movement.

Of the place of Methodism in religious history, a recent American writer speaks as follows: "Puritan Orthodoxy places the essence of Christianity in something *intellectual*, which it calls faith. Catholicism places it in the *act*; Methodism puts it in *feeling*. Methodism has done its work for Christianity, by making the love-principle prominent in all its operations. The Roman Catholic Church sums up all the inspirations of the past, collects in its large repertory, all ancient liturgies, all saintly lives, all sacred customs, and so brings an imposing authority, a reverend antiquity, made up of the best history of man. Methodism drops the past and finds God in the present—in present inspirations, in the newly converted soul, born into light by the immediate coming of the Spirit of God."

WESLEY

CHRONOLOGY OF HIS LIFE

1703	BORN AT EPWORTH.		
1714–19	SCHOLAR AT CHARTERHOUSE.	Age	11–16
1720	ENTERS CHRIST CHURCH, OXFORD	„	17
1725	ORDAINED DEACON	„	22
1727	DEGREE OF M.A.	„	24
1728	ORDAINED PRIEST; JOINS ASSOCIATION OF STUDENTS (METHODISTS)	„	25
1735	GOES TO GEORGIA, U.S.A.	„	32
1737	RETURNS	„	34
1738	VISITS MORAVIANS AT HERRNHUT	„	35
1739	BEGINS FIELD PREACHING	„	36
1740	EXCLUDED FROM MORAVIAN PULPITS	„	37
1741	SEPARATES FROM WHITEFIELD; PREACHES BEFORE OXFORD UNIVERSITY	„	38
1742	RECONCILED WITH WHITEFIELD	„	39
1744	TAKES PART IN FIRST CONFERENCE.	„	41
1749	VISITS IRELAND	„	46
1751	MARRIES; VISITS SCOTLAND	„	48
1753	"HYMNS PUBLISHED"	„	50
1757	AGAIN VISITS SCOTLAND	„	54
1781	DEATH OF WIFE	„	79
1791	DIES IN LONDON	„	88

APPENDIX TO VOLUME III.

SOURCES OF THE PORTRAITS

MOSES.

The statue by M. Angelo. Full length. French print. Engraver unknown. Didot Collection.

ZOROASTER.

Copied from a bas-relief at Persepolis. Examples of Persian Iconography in "Early Sassanian Inscriptions," by Edward Thomas, F.R.S.

CONFUCIUS.

Engraved from the Shing Meaou sze-teen too Kaou; King, Mang, shing tseih too foo. Sacrificial Ritual of the Temple of Sages. French translation of the last three volumes containing Life of Confucius.

BUDDHA.

From a photograph of the ancient statue, lent by James Ferguson, Esq.

MAHOMET.

From an old print. Likeness traditional. The Crescent symbol is a modern addition.

ST. PAUL.

Enlarged from an engraving founded on the ivory diptyches of the 2nd and 3rd centuries. Models of these are in the South Kensington Museum. The traits of Peter and Paul in the Vatican medal answer to none of the descriptions. Essay on likeness of St. Paul by M. Renan, in the 'Journal des Debates' of April 1879.

ST. AUGUSTINE.

From an ancient fresco formerly in the Church of St. Ambrose, Milan.

ST. THOMAS.

St. Thomas has been painted by Giotto and others. Likeness doubtless authentic. Engraving by Honeruogt. Drugulin Collection.

ST. BERNARD.

From an old print. Engraver unknown. Scarce. Most of the pictures of St. Bernard are ideal.

ST. FRANCIS.

The authentic portrait is a small wooden portrait, very grotesque, in the Cathedral at Toledo. In the engraving presented, which is from a Spanish source, the features are not in variance with it. Luis G. Campa, sc. Hall Collection.

ERASMUS.

From the painting, by Holbein, in the Louvre. Superb etching, by modern French artist.

LUTHER.

1. "In Youth." Painting of the French school. In possession of the Konigl. Pr. Geh. Ober-Revis Rath. v. Meusebach, in Berlin. B. Dorbeck, sc., 1827. Drugulin Coll.

2. "At Maturity." The well-known painting by Cranach, mentioned by Carlyle. Engraved by Müller.

3. "In Death." Lucas Cranach, pt. Edward Schuler, sculp. Drugulin Coll.

CALVIN.

From the painting in Geneva. Engraved by Müller.

LOYOLA.

Peter Paul Rubens, pinxit. Gasp Huberté exeudit.

BOSSUET.

From the painting in the Louvre. Peint par H. Rigoult; gravé par le Chevalier Edelinck.

WESLEY.

Painted by J. Jackson, Esq., R.A. Engraved by J. Thomson.

B.P.L.Bindery.
JUL 20 1880



